

Calvinist Contact

An independent Christian weekly

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Canadians petition Moscow on believers' rights

Paul M.F. Estabrooks

TORONTO — An inter-church delegation returned here on Apr. 12 from a 12-day visit to the Soviet Union. They had petitioned authorities for a general amnesty of prisoners of conscience, freedom of emigration for Christians and Jews and legalization of all church denominations in the country. The petition was signed by Canadian members of Parliament and the Senate, Catholic and Lutheran Bishops of Canada, as well as many individuals.

Maureen Giroux, president of Keston College-Canada, who organized the trip, said the group concluded that "glasnost, Mr. Gorbachev's policy of openness, is only for the West!"

The two faces of *glasnost* were revealed on Good Friday, Apr. 1, when the first day of meetings with senior Soviet officials in Moscow occurred. At the Soviet ministry of Foreign Affairs Department for Humanitarian and Cultural Relations, Felix Stanevsky received the delegation's human rights and freedoms appeal saying, "We admit we have these problems and we must rectify them There are no forbidden subjects." A frank and forthright exchange followed.

In contradistinction, a meeting later in the afternoon with members of the

Council for Religious Affairs — the domestic watch-dog for religion in the Soviet Union — proved much less co-operative.

Deputy Chairman, Evgeny Milovanov, said, "We are ready to answer questions but we are not here to accept demands!" Milovanov

See GLASNOST -- p.2.

Wars aid starvation in Ethiopia

Robert VanderVennen

TORONTO — Starving Ethiopians in the country's two northernmost provinces of Eritrea and Tigre seem to be helpless pawns in the civil wars raging in those provinces. Some 3.5 million people face starvation in those two provinces alone because of the intensifying struggle to the death between rebels and the troops of the shaky Marxist government of Lt. Col. Mengistu Haile Mariam.

Compassionate world response to the famine has brought millions of tons of vital food to the area, but the biggest problem now is getting food to those who need it in the middle of civil war. On Apr. 6 the government ordered all foreign aid agencies which distribute food to withdraw from those provinces.

The government may feel that starvation will weaken the will and ability of the rebels, who have recently won major victories over government troops in the area. But rebels, too, have been destroying food shipped into the

region in attempts to stop secret movement of government arms.

Its shaky military situation in the north has prompted Ethiopia to sue for peace with its southern neighbour Somalia, which it has been fighting for a decade to give up the disputed Ogaden area to Ethiopia. The peace agreement will free up Ethiopian troops to fight the rebels in the north.

Morale in the army, which is the mainstay of support for Mengistu's Soviet-backed government, is said to be near a state of collapse. The government recently stepped up its military draft and has called back to active service many inactive army officers, following smashing rebel victories.

The rebels would be far stronger if even in the northern provinces they could work together rather than be at odds with each other. The war in Eritrea has been going on for 26 years and that in Tigre for 14 years.

Meanwhile 6.5 million Ethiopians are in danger of starving.

Top journalist takes "the oppressed church" beat

Bert Witvoet

ST. CATHARINES, Ont. — According to a news editor of the British tabloid *Sunday People*, "Dan Wooding is the greatest writer we ever had, but he had one flaw — he went with God." Wooding has been living that "flaw" for the past eight years since he turned his back on his career as a Fleet Street reporter.

The story of his turn-about is told in his book *Twenty-six Lead Soldiers*, "I came into Fleet Street as a Christian, thinking I could change the world," he told a colleague, "but now I find I am getting deeper and deeper into something I can't handle."

After a reassessment of his life and attitudes brought him back to the roots of his faith, Wooding accepted an



Photo: Bert Witvoet

Dan Wooding left Fleet Street to report on the oppression of Christians around the world.

invitation to travel to Uganda to report on the plight of the Christian church there. That visit changed him. Seeing the willingness of Christians to die for their faith made him ask, "How can I ever return to Fleet Street?"

He didn't. He began helping Brother Andrew of "Open Doors" run a news service which reports on the plight of Christians in countries where religion is severely restricted. At his service stand "26 lead soldiers," the keys on his typewriter. Wooding has been doing this kind of work for eight years, visiting countries like the Soviet Union, Albania, China and Cuba.

Living in the West

Wooding now lives in Santa Ana, California, with his wife Norma and two sons, Andrew and Peter. He moved across the "Big Pond" to share the story of the suffering church with a wider audience. Wooding was in Canada during the month of April to speak on behalf of Open Doors Canada. He stopped by at *Calvinist Contact* on his way to see Niagara Falls.

When he returns from visits to restricted countries, Dan Wooding takes up contact with dissidents who

See JOURNALIST -- p.3.

Thinkbit

"After a certain age, every man becomes responsible for his face."

Albert Camus

MPP participates in church council meeting

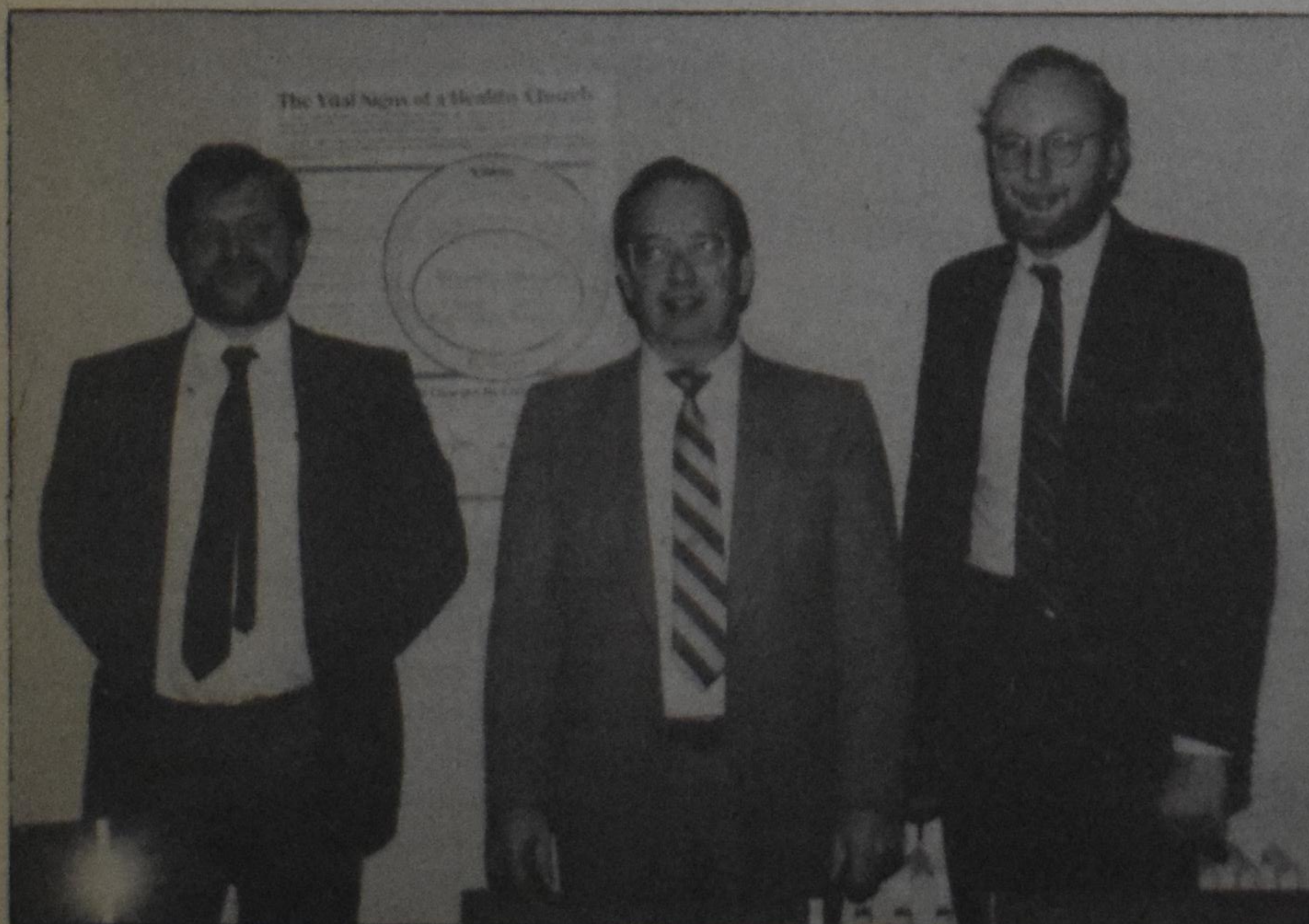


Photo: courtesy of Dirk Miedema
Deacon John Haanstra (left) led the discussion between North Halton MPP Walt Elliot (centre) and the council of Bethel Christian Reformed Church. Right, church pastor, Dirk Miedema.

Dirk Miedema

ACTON, Ont. — A local church council here organized a unique meeting with the area's MPP to discuss current political issues of special concern to Christians.

The 15-member council of Bethel Christian Reformed Church invited MPP Walt Elliot to their Apr. 14 meeting, following the advice of political action groups, Citizens for Public Justice (CPJ) and The Council of Christian Reformed Churches in Canada (CCRCC).

As the two-hour meeting began, deacon John Haanstra assured Elliot that council was honoured to have him attend and that as Christians, they hold those in public office in high esteem, because Romans 13 says that such officials are appointed by God.

Sunday opening debate

The first of four items of discussion centred on the current debate in Ontario

surrounding Sunday store openings.

The government position, that this matter should be decided by municipalities, had just been presented to the House of Commons.

Arguing in favour of his government's position, Elliot noted that municipalities differ in opinion on Sunday store openings, and that such local matters should be handled on the local level.

See MPP -- p.3.

In this issue:

You can take kids to "Return to Snowy River," and you'll like it too; Cinema p.9
A transplanted North American provides a fascinating picture of the Kurank culture of Sierra Leone p.10
It's been 50 years since nylon was discovered p.12

News

Christian practices not freed under Glasnost

...continued from page 1.
 countered the Keston College list of 216 religious prisoners with an official U.S.S.R. list containing only 19 names.
 Council member Yuri Smirnov surprised the group by denying that the Council chairman, a Mr. Kharchev, had told U.S. Senator Lugar last year that all prisoners of conscience would be released by November 1987.

In reference to religious printed materials, the council indicated that 1,217,000 copies of church-related items would be locally published in 1988. When asked about Brother Andrew's (founder of Open Doors) offer of one million scriptures, Smirnov commented that he had talked with the Bible Society president and they had asked the council to wait on this decision. He later told one delegation member that the real reason they don't like Bibles coming in is because the churches sell them even though they are donated.

The 12-member delegation was composed of five Canadian clergymen, three Christian university professors, two members of the media and the Canadian directors of Keston College and Open Doors with Brother Andrew.

Church still chained

In addition to the Good Friday meetings with officials, members of the group made un-escorted visits to individual Christians and dissidents in Moscow, Leningrad, Kiev, Vilnius, Tallin, Riga and L'vov. They also met with the

local council of Religious Affairs in these cities.

The Soviet "dissidents" visited indicated that *glasnost* has made little difference in their quest to worship freely and openly, to give their children religious instruction without penalty, and to engage in evangelistic activities.

Alexander Ogorodnikov, a Christian dissident who spent eight-and-one-half years in prison for leading Bible studies among young people, told members of the delegation, "The current millennium of Christianity celebrations will only mask the real problems of believers The church in the U.S.S.R. is like a growing child with chained hands and feet."

Ogorodnikov is demanding that the new policy of *perestroika* (restructuring) include changes in the laws regarding religious affairs. His conclusion is that *perestroika* is very fragile. "It can be stopped in half an hour!" He predicted that after the millennium celebrations in June this year, arrests of believers will begin again.

Vasili and Galina Barats, Pentecostal believers who wish to emigrate to Canada, told the delegation they have yet to receive a residence permit after one year since their release from prison camps. They cannot utilize any overnight accommodation and their friends are at risk when they put them up. They estimated that 4,000 Soviet Pentecostals want to emigrate to Canada.

Galina Barats concluded, "Glasnost is a mockery of humanity!" The Barats reported that authorities

pressure them with promises of a good job and apartment if they will renounce their faith and desire to emigrate.

Too little, too late

Other comments to delegates by individual believers about *glasnost* were: "We're waiting for the five minutes to be over!" and "Too little, too late!"

Despite the general conclusion that *glasnost* means little or nothing to individual believers, delegation members were heartened by the indications everywhere of religious interest and revival,

particularly among young people. This was also evident from the crowds attending Easter Services which members of the delegation attended in Leningrad.

Delegates were asked at every turn for Bibles and religious materials. What disturbed some members was that these requests and appeals came even from the few seminarians in the country. Ogorodnikov estimated the U.S.S.R. Bible need to be approximately 50 million copies. He was pessimistic that the 100,000 to be printed this year inside the U.S.S.R. will

ever get into the hands of Soviet believers.

In a press conference in London following the visit, group leader Maureen Giroux urged the British and other Western governments to continue to speak out against the Soviet Union's violation of human and religious rights and its breaches of international agreements it has signed, including the Helsinki Accords.

"Believers in the Soviet Union have asked us to be their voice to the West, because they do not have a voice of their own," she said.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Alcohol: how regulated should it be?

In the last 10 or 15 years, Canadians have been engaged in a see-saw battle between those who favour government regulation and those who favour individual choice on many different issues. We have had debates over the degree of government regulation of the economy and of trade; over the role of government in controlling pornography and abortion; and over language and schools.

One area in which the debate over the degree of regulation has also increased in recent years is that of alcohol regulation.

For as long as drugs such as beer and wine have been around, authorities in governments, families and churches have tried to find ways to regulate their use. But in our time, when the right of the individual to choose his or her own "lifestyle" is held sacred, social or community controls hold far less sway and government is the sole authority faced with the unhappy task of being heavy-handed spoil-sports.

The debate has raged anew in the past few years, in part because of new concerns over fatalities caused by drinking and driving, and in Ontario, because of a now-forgotten promise in 1985 by the minority Liberal government to allow beer and wine to be sold in corner stores (which catered to the "free choice" constituency).

Although there are some people, (whose views are often reflected in newspaper editorials) who believe we are now "mature" enough to decide when and where they buy their booze, the issue is far more complex and difficult to resolve. In fact, this ideology, as on many other issues, is part of the problem. Just as the extreme of Prohibition didn't work, neither will "free choice."

Consequences of relaxed controls

First, the consequences of implementing policies based on individual freedom or choice: there is overwhelming evidence that relaxed controls on alcohol have led to increased consumption. This in turn has led to increased injury and alcohol-related disease and death.

Since 1950, alcohol regulation has been dramatically liberalized. Buying alcohol at retail outlets is far simpler than 30 years ago; the number of outlets has increased, the drinking age has been lowered and the price of alcohol in relation to income levels has dropped.

A consequence is that consumption in Ontario increased by 185 per cent from 1950 to 1978. Deaths due to alcoholism increased by 146 per cent or from one per 100,000 people in 1950 to 4.9 per 100,000 in 1976. Deaths due to road accidents involving impaired drivers increased by 139 per cent. (National figures aren't much different.)

After criticizing excessive alcohol use, one usually feels the need to take an obligatory bow in the direction of those who like their after-dinner drink. But these figures should be viewed in the cold light of day with apologies to no one.

In response to growing alcohol abuse, many mass media and police enforcement campaigns have been mounted. Groups have been formed to fight light sentences for drunk drivers who kill. "Drink but don't drive" signs abound.

But alcohol consumption continues to rise, albeit more slowly than when controls were relaxed in the 1970s. In the past five years the percentage of adults who say they drink has risen by 5.5 per cent to 83.1 per cent. Heavy drinking among some groups, especially among 18-29 year olds, is increasing.

Aimed at the wrong people

Those who really need to hear the message of media campaigns are rarely affected. Even the high profile RIDE (Reduce Impaired Driving Everywhere), used by police to take drunken motorists off the road, has not had a significant impact on drinking and driving. The chances of being caught are very low; studies estimate that one in 1,183 impaired trips or one in 5,915 kilometres driven while drunk result in police apprehension.

As in many other so-called "moral" issues, there is a strong link between the decline of public morality in the name of individual freedom and the need for more costly and restrictive government regulation.

The myth of individual choice assumes that more freedom will follow. The reality is otherwise. More regulation is required to control the consequences of personal freedom. When the role of communities and institutions which stand between an impersonal and bureaucratic government on the one side and the isolated "free" individual on the other (especially the church, the family and the neighbourhood), is respected and encouraged, we will be much more able to respond effectively to problems like alcohol abuse.

William Van Geest is a political analyst and independent public affairs consultant.

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The NDP is doing a half-way Houdini act, trying to separate itself from its defense policy, without really giving up on the plan to pull out of NATO. Yes, we will separate from NATO, but no, we don't want to do it in the near future. That policy is an invitation to attack, which our Minister of External Affairs did promptly. I believe that our white-wine socialists are pursuing power the way a dog will pursue a car. They realize that if they ever succeed in catching it, they won't know what to do with it. So, they build in self-destructive mechanisms.

★★★★

"Allons mes enfants de la patrie," let us go fishing all decked out in the glorious tricolore, and see whether the

Canucks will bite. The Canucks did bite and stuck "les enfants" in the clink. The French responded with typical diplomatic elan — recall of the ambassador, fiery speeches, the singing of the Marseillaise and then the cod-war was over. For a while anyway. Negotiations about coastal limits will resume in Paris with elegant meals, excellent wine, and friendly toasts with expensive champagne. The French do these things in style, don't they? Especially when there are elections on the horizon.

★★★★

One socialist who does not hide her light under a bushel is the president of the Canadian Labour Congress, Shirley Carr. She calls our best-dressed

prime minister "a Margaret Thatcher in jockey shorts." I know that attention has been drawn to Monsieur Mulroney's immaculate three-piece suits, but this is the first time remarks about his underwear appear in the press. And that by a lady! Oveh!

★★★★

What is happening to the relationship between the American dollar and the Canadian dollar? Like two shy lovers on a bench in the park, they are inching closer together. But every time our dollar goes up one cent there is a corresponding huge loss in the Canadian resource industry. We know that the low Canadian dollar is a stone of offense to American politicians. Is somebody forcing a shot-gun marriage of equality to make the free trade treaty more palatable?

★★★★

John Turner spoke to the Quebec wing of the Liberal party in Montreal and he warned Bourassa not to get too friendly with Mulroney. Turner reminded the Quebecois Liberals of his support of the Meech Lake Accord. He told Bourassa that his "real friends" are the Liberals. Bourassa, however, old hand at politics as he is, knows at which side his bread is buttered, and it ain't Turner who is doing the buttering.

★★★★

A missile-for-a-missile war erupted in the Persian Gulf with the Americans and the Iranians exchanging fire. It is rumoured that the Iranians suffered losses in an infantry battle with Iraq. Some weapon manufacturers and arms dealers are making a mint on that idiocy in the Iran-Iraq war.

★★★★

The Mossad was suspected in the shooting death of PLO leader Kahil al-Wazir. Syria offered to have the PLO chief buried in its country. The offer was seen as the healing of the rift between PLO chairman Yasser Arafat and Syrian President Hafez Assad.

★★★★

American efforts to get rid of Panamanian strongman Manuel Noriega are going nowhere fast. The guy hangs in there like a fly on a flytrap. The banks in Panama have reopened, although nobody is in a hurry to deposit any cash. They are probably busy anyway: making service charges.

★★★★

The blessings of capitalism have hit China, inflation is rampant because among others the government is paying the farmers more for food staples. The price of vegetables alone went up 48.7 per cent.

★★★★

At a recent congregational meeting of a Christian Reformed Church the presiding elder wanted to introduce the members nominated for offices in the church. They were asked to rise for a moment. When the name of the first nominee was mentioned, someone in the congregation answered, "He is in Holland." The second name was called, and from the back of the sanctuary someone shouted: "He is in Barbados." Third name, again a voice from somewhere: "He is in England." When the fourth nominee's name was called he stood up, and said somewhat apologetically: "I am here." The Christian Reformed Church is almost omnipresent. Omniscient it has already been for a long time.

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ont.

Journalist challenges West to revitalize their faith

...continued from page 1. have come to the West. "Very few can handle the West," he says. They are struck by a lack of caring, a lack of community here."

Wooding says he has a hard time deciding whether the entrepreneurial Western Christian has got it right or whether the more interdependent Christian of oppressed countries has. But his admiration for the oppressed church suggests that he has given the nod to the interdependent lifestyle. Wooding is critical of the lack of community in Western societies, where the acquisition of wealth and success keeps people from caring for each other.

He enjoys living in California where, he says, "everyone is a little nutty, but pleasant." In contrast, Britain is very cynical, according to Wooding.

Getting the message across

Yet, it's not easy to get the message across even in North America, Wooding finds. "How do I communicate the needs of the oppressed church in a society that has everything?" Wooding says he doesn't want people in the West to pity oppressed Christians. "They don't need our pity. They are strong in their faith."

One woman in Poland told him that she and other Christians are praying for Christians in the United States. "When you have nothing, it's easy to keep your eyes on Jesus," she had said. "It must be difficult to do that in the United States."

Wooding wants Western Christians to realize that the Body of Christ is bigger than one's denomination or

nationality. Soviet soldiers bringing the gospel to people in Afghanistan are brothers in Christ; so are people converted in a revival of the Christian faith in Iran.

When one part of the body suffers, we should all suffer, says Wooding. He challenges the West to be revitalized in its faith by praying and getting involved. Dozens of Canadians have gone to Cuba lately and taken along hundreds of Bibles for Cuban churches. They come back changed for the better, he says.

Use every opportunity

Wooding points out that today, 66 per cent of Christians live in restricted countries. By the end of the century this percentage is expected to rise to 83 per cent.

He doesn't know how long *glassnost* will last, "but we must use every opportunity it offers," he says. There are an estimated 70 million Christians in the U.S.S.R. and only three million Bibles.

The work of Open Doors has to go on, according to Wooding, even though critics argue that the age of *glassnost* makes the smuggling of Bibles an offensive practice. He believes that the Soviets are putting on a great public relations show about Bible distribution — the amount the Soviets print and distribute is minimal, and Christians who want a Bible have to apply with their pastor and have their request registered with the local authorities who supervise religious activities. "One has to be a psychic in the Western world to know who has registered and wants a Bible," he says.

...continued from page 1.

Members of the council informed Elliot that in their view, this approach would cause competition between municipalities and that if one municipality should choose for store openings on Sunday, a neighbouring one would feel the economic necessity to do so as well. Elliot conceded this, but saw the government proposal as the only possible solution at this time. He also advised those concerned about this matter to write to their municipal governments.

Funding of health and education

Knowing that abortion is now a federal matter, council members did not ask Elliot his stand on the issue, but focused their second discussion on the matter of the Ontario Health Insurance Plan (OHIP) being used to fund abortions.

Pastor Miedema suggested that Christians may have to opt out of OHIP and develop a parallel system of funding health care. Elliot responded that Christians may very well find that necessary. He suggested that even though a mandatory payment of OHIP would still be necessary to

protect public health, some portion of OHIP payments could be returned to form such a parallel system that would not fund abortions. Although he saw this as a just approach, Elliot said his government is, at this point, not considering such an option. Council next raised the matter of fair funding for Christian education. Elliot conceded that the present situation whereby parents pay educational taxes and tuition to have their children sent to Christian schools, is an injustice in the system. He suggested the same approach as with the OHIP situation — that a mandatory educational tax be paid by everyone to maintain the public system, but that those sending children to private schools have some of that money returned to them to fund the educational system of their choice. Again, Elliot noted that at this time his government has no proposals for dealing with this matter.

The family and society

The final topic of discussion was affordable housing. Elliot acknowledged that this is a serious problem in Ontario. He informed the council that the Ontario government has

increased its subsidies for the building of affordable housing, and that they are in need of groups that are willing to administer such housing units. He placed the challenge before church groups to become such administrators.

In a general discussion, elder Bob Andrews asked Elliot about the government's commitment to the family as the basic building block of society. Although Elliot indicated that he was committed to the importance of the family unit, his government is not involved in projects or legislation for the strengthening of the family unit. He agreed that divorce laws and gay rights laws have certainly done nothing to encourage the preservation of the family as the basic unit of society.

The discussion ended with appreciation being expressed by both Elliot and council. Elder Jake Adema told Elliot that the council will continue to pray for him and encouraged Elliot to always be on the side of justice before God, regardless of what public opinion might be.

Pressreview

Carl D. Tuyl



Calvinist Contact

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Editorial

Freedom in Afghanistan after the Soviets leave?

To many Westerners, the imminent withdrawal of Soviet troops from Afghanistan is seen as a desirable development. Deeply ingrained in our "free world" psyche is the belief that enemy number one is communism, with its declared intention of taking over the world. Those who have studied the teachings of Soviet-style Marxism know that at the heart of the communist dream is the liberation of the whole world from economic "exploitation" and religious "addiction."

Although it would be foolish to deny that communist doctrine means business, it would be equally foolish to think that this doctrine escapes the law of religion which says that faith without works is dead. Since communist works have failed miserably over the years, especially where they were supposed to be most promising, in the economic and social areas of society, communism as an ideology is thought by many to be dead.

Dan Wooding and Wally Featherston, both with the "Open Doors" ministry to the suffering church, are of this opinion. They realize full well that communist regimes are still actively opposing Christianity. But they detect no evangelistic zeal for communism anywhere. The gods of Marx and Engels are seen as having failed the people.

At the same time, several observers are saying that Islam is rapidly becoming the greatest threat to both the spread of the gospel and the continuation of open societies.

Another church state?

If this is true, it makes all the more sense to ask the question "What will happen to Afghanistan after the Soviets have pulled out?" Certainly leaders in the Soviet Union and the United States are asking that question. The answer that most give is that there will be a bloody civil war, that the present communist regime will be toppled and that the "mujahideen" (the name given to the Afghanistan rebels) will take control of the country and establish a Muslim government. That this expectation is not far-fetched can be seen from the fact that at this time, while the Soviets are still occupying Afghanistan, the mujahideen are thought to be in control of 70 per cent of the country!

What kind of people are these mujahideen? All of them are ruthless fighters who can teach the Soviets a thing or two about torture and cruelty, all of them are adherents to the Muslim religion and a substantial number are fundamentalist or "radical" followers of Islam. If observers are right, Afghanistan may soon be one more country to be added to the list of closed Muslim societies in south-western Asia.

In the Mar. 11 issue of *Calvinist Contact*, Rev. Bassam Madany, evangelist in the Arabic language ministry of the Back to God Hour, warned against the kind of state Islam creates. He calls them church states, which, in his opinion, are much worse than state churches. "We must not zero in only on the Marxist world," Madany said, referring to the lack of human rights in many countries in the world. "Radical Islam calls on people to live in an unreal world." Madany wants the West to be more supportive of moderate Muslim countries so that the radical countries lose influence.

History unfolds

It remains to be seen, of course, how events will unfold in Afghanistan. No one knows for sure whether the Soviets will even withdraw from all of Afghanistan. Some think they may hold on to the northern provinces if the communist regime in Kabul collapses. A recent article in a major newspaper predicted a heavy bloodbath as the Soviets withdraw. The next year will prove to be quite revealing.

In any case, we should not cheer too loudly and too quickly about the Soviet retreat. The trend away from open societies may well continue as this war-torn country, lodged on the west border of radically Muslim Iran, tries to chart its course.

Just the same, from Psalm 2 and other parts of the Word of God, we know that God laughs about all futile attempts to force human societies into dead-end streets. We have evidence of that laughter even today. Recently we published an EP story about Soviet soldiers who are spreading the gospel in Afghanistan. These soldiers are young Christians who, because of discrimination against them back home, are conscripted to fight the mujahideen. God uses them to bring the good news of true liberation to the Muslims. We have also heard from Open Doors officials that students at the University of Tehran, the capital of Iran, are showing interest in the teachings of the Bible.

These are not earth-shaking events, to be sure. God reserves those for later. But they are the outpost activities of the Kingdom of heaven, which will triumph in the end. In the meantime, we may with confidence watch the unfolding of the drama of world powers in conflict, using every opportunity we have to bring the message of salvation to all nations.

BW

A fetus is a friend

I have before me a Canadian press picture of love. (Sounds like an oxymoron, doesn't it? Can anything wholesome come from CP?) It's the picture of Brenda and Jim Gill of Ottawa holding each other and their son James, who was born 145 days after conception. The baby weighed 524 grams, and his eyes and ears were not completely formed. Today James is sturdy and weighs almost 17 pounds.

Pictures may lie, of course. Who can tell whether the Gill family is as loving as the pose suggests? But the story which accompanies the picture explains that in order to help the baby survive, the father sold his seafood business and the mother quit her job at the bank. The family wanted to move south for the winter because little James needed to avoid colds while his lungs were developing.

Brenda and Jim Gill were laying down their lives, in a manner of speaking — certainly their livelihood and their lifestyle. "Greater love has no one than this, that one lay down his life for his friends."

One hates to politicize the story. It would be so much nicer to simply let the story and picture stand as inspirational models. But in a society where the humanity of little James would have been denied for at least several more weeks had he stayed in the womb a little longer, one needs to consider this story a weapon in the fight against abortion.

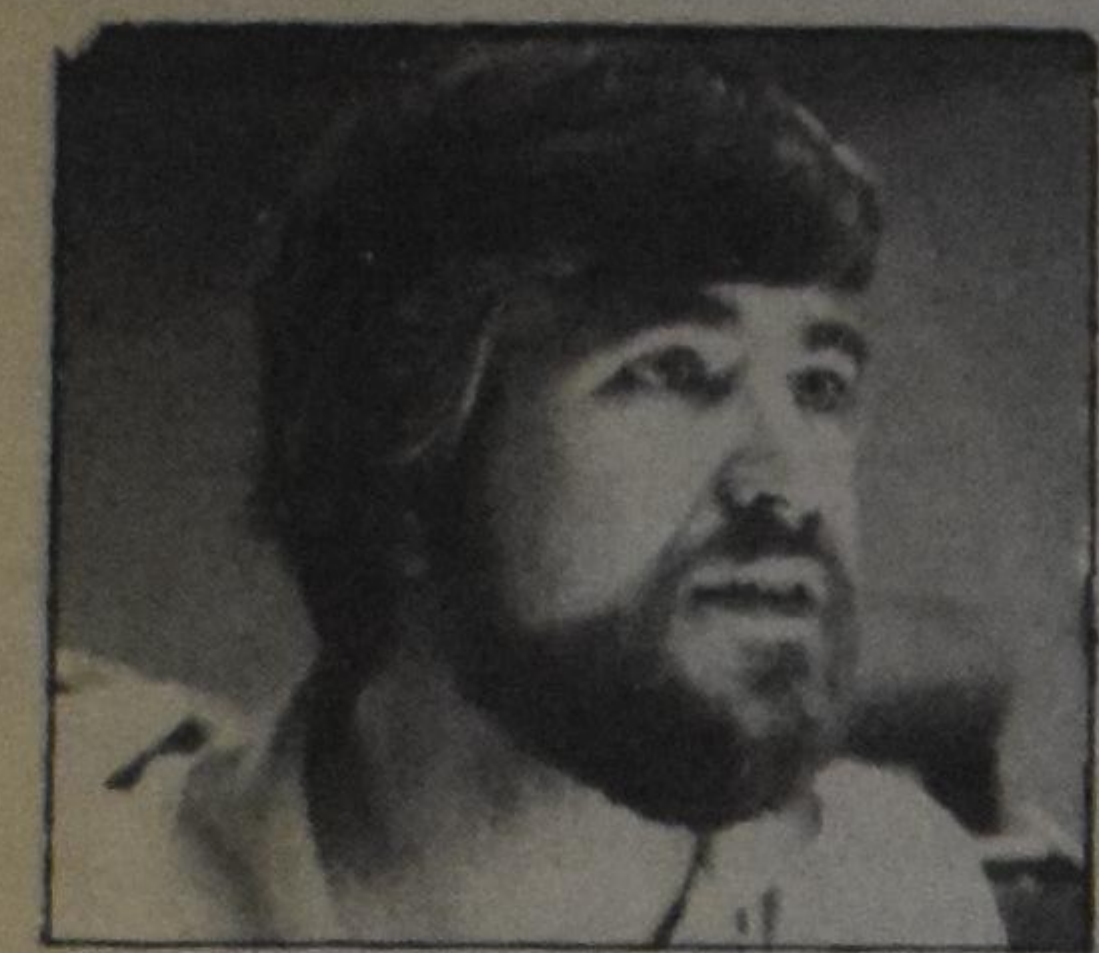
But let it be a spiritual weapon only, along with other spiritual tools of assault and defence like truth, faith, prayer, Spirit and Word. Spiritual weapons need healing hands to hold them. Christ only attacks with love.

I have an idea that the real story can be destroyed when it is reduced to a debate on a baby's ability to survive after a gestational period of 21 weeks. No one should underestimate the difficulty the parents encountered to keep this child alive and healthy. The real story is the love of parents who had no difficulty deciding that their "fetus" was a friend worth dying for.

BW

JUST A MOMENT/HERMAN PRAAMSMA

Longer Letters



"But I thought it couldn't be done right without me." (anonymous pastor)

One of the greatest curses of the ministry is the temptation to believe that you have to do everything yourself. That temptation is a little bit like the original one in the Garden of Eden: you want to play God. Unless you do it yourself, it isn't done right.

Wrong.

The last two weekends I had the privilege of being part of a marriage preparation course. Before some of you say, "It was about time!" let me explain that my involvement was from the organizational side. I represented the Metro Toronto Council of Christian Reformed Churches. This body decided some years ago to sponsor annual courses as a prerequisite for those desiring to be married "in the church."

These courses include seminars and workshops on a variety of subjects including finances, sexuality, communication and role models. This year they were held on two weekends: one Friday night and two Saturdays. Scrumptious snacks and wonderful lunches were served. The second Saturday's lunch was enjoyed by candlelight — very romantic! There was recreation time, too. A volleyball net was set up so that people could interact very vigorously between sessions.

It was a wonderful experience to be with 30 men and women, sharing their enthusiasm and willingness to learn and relate better to each other.

Draw on the proper talents

I thought back to the many years when I and many pastors like me did all this work ourselves, spending many evenings with young couples. I enjoyed that, to be sure, but I was not really in my area of training most of the time, and the counselling could be very time-consuming.

How wonderful it is to have the opportunity to draw on the talents and gifts of others to do the best possible job in this crucial area of pre-marital counselling. I want to commend and salute those who place their energy and training in that field at the disposal of the Christian community.

Maybe a similar course could be set up in your area if you don't already have one, perhaps in conjunction with other local churches. Then pastors like me could rejoice and concentrate on interacting with soon-to-be-married couples in our own area of calling: speaking with them about their relationships to God and his people, about their faith commitment, devotional life, the meaning of their vows, the wedding service itself, and like matters.

May God bless all those who are preparing for marriage in the near future, and may He bless all who assist them in readying themselves for that great adventure!

Herman Praamsma is pastor of Fellowship Christian Reformed Church, Rexdale, Ont.

Why may children not partake?

I want to commend Syrt Wolters on his observations and warnings sounded in "Should children participate in the Lord's Supper?" (C.C., Apr. 22) I like the way it is written. Above all, I like the way he expresses his concern and cautions.

Still, I cannot agree with his argumentation. Leaving all his arguments untouched, let me approach the issue from another angle.

In the *Heidelberg Catechism*, Lord's Day 27, Q/A 74, the Reformed churches confess boldly that the infants "as well as adults, are included in the Covenant and Church of God." The sacraments are signs and seals of that covenant.

In connection with this observation, there appears a sentence in the above mentioned form which is very important. "And that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ, in his last supper, took bread and"

I like that sentence. Because it gives Jesus' motivation, grounds and foundation for his act of instituting the Lord's Supper. But I would like that sentence a lot better if it went like this: "And that we might firmly believe that we, with our children, belong to this covenant of grace, the Lord Jesus Christ"

Syrt, why did our "fathers," the writers of this form, inconsistent with what is confessed in L/D 27 Q/A 74, omit those very conclusive and decisive words "with our children"?

I like what the *Heidelberg Catechism* says about infants and baptism: "Are infants also to be baptized?"

"Yes; for since they, as well as adults, are included in the covenant and Church of God, and since both redemption from sin and the Holy Spirit, the author of faith, are through the blood of Christ promised to them no less than to adults, they must also by baptism, as a sign of the covenant, be ingrafted into the Christian church, and distinguished from the children of unbelievers, as was

done in the old covenant or testament by circumcision, instead of which baptism was instituted in the new covenant."

I would suggest that we add the following question and answer to this Confession of Reformed Churches:

"May infants also be partakers of this Holy Communion?"

"Yes; for since they, as well as adults, are included in the covenant of God and the Church of Christ, and since both redemption from sin and the Holy Spirit, the author of faith, are through the blood of Christ promised to them no less than to adults, they should, therefore, also be partakers of the Holy Supper, which is a sign of the covenant, and distinguished from the children of unbelievers, as was done in the old covenant or testament by the pass-over, instead of which the Holy Supper was instituted in the new covenant."

This covenant is the solid ground on which Jesus' invitation in Matthew 19:14; Mark 10:14 and Luke 18:16 is based: 'Let the little children come to me, and do not hinder them for the Kingdom of God belongs to such as this.'"

Hiske Siebring,
Duncan, B.C.

Still wants to honour Dr. Kirk

After reading in *Calvinist Contact* that Dr. Leonard Kirk had passed away, one of our readers wrote a note, which she held back for a while, never having sent a letter to the editor before.

Last year I attended the Ontario Deacons' conference of the Christian Reformed Church. The late Dr. Leonard Kirk led one of the workshops on "Rebuilding Relationships." I had never met Dr. Kirk before the conference, and this is what I wrote a day later for our local deacon meeting.

The following is just a short form of a longer report. It says something very special about Dr. Kirk:

"When we came into the room of our workshop there was a handicapped man sitting behind a table up front. We all filed in silently and stared at the 'man.' He watched us and when it looked like everyone was seated, the 'man' spoke.

'Well' he said, 'I guess we should start. I am Dr. Kirk and this morning we are going to talk about rebuilding relationships, in particular one aspect of that: communication.'

"I hope for Dr. Kirk that nobody looked as shocked as I felt. I expected any moment Dr. Kirk would enter the room and introduce us to the handicapped man. Well, as it turned out, we were the 'handicapped' in the end, and Dr. Kirk turned out to be an excellent communicator, a warm and caring individual we all came to love and respect that morning."

(Mrs.) Joyce Groot,
Kingston, Ont.

Letters

Follow elder Jesus, not Van Vullep

Everyone will agree with the point made in Rev. Tuyl's allegory "The Eutychus split" (C.C., Apr. 15, 1988), that elder Van Vullep made himself a laughing stock. Nobody who might otherwise be concerned would have been one of his followers, at least not me. I would have gladly forgiven my minister such a slip of the tongue or of the mind. (Rev. Tuyl has a fantastic ability to tell stories, especially allegories and myths. His Pressreviews are often the first-read articles of C.C.)

But I have also heard and read of a great number of fellow believers, who are not allegorically, but biblically concerned — not over a third- or fourth-level floor, but over first-floor fundamental issues. Unless we build on Truth, everything built on this foundation is very shaky.

No one less than the Teacher, our Lord Jesus, said so in Matthew 7:26, 27. And because He is the Lord, He will speak with perfect authority.

Those who are concerned about principles do so rightly. They gladly

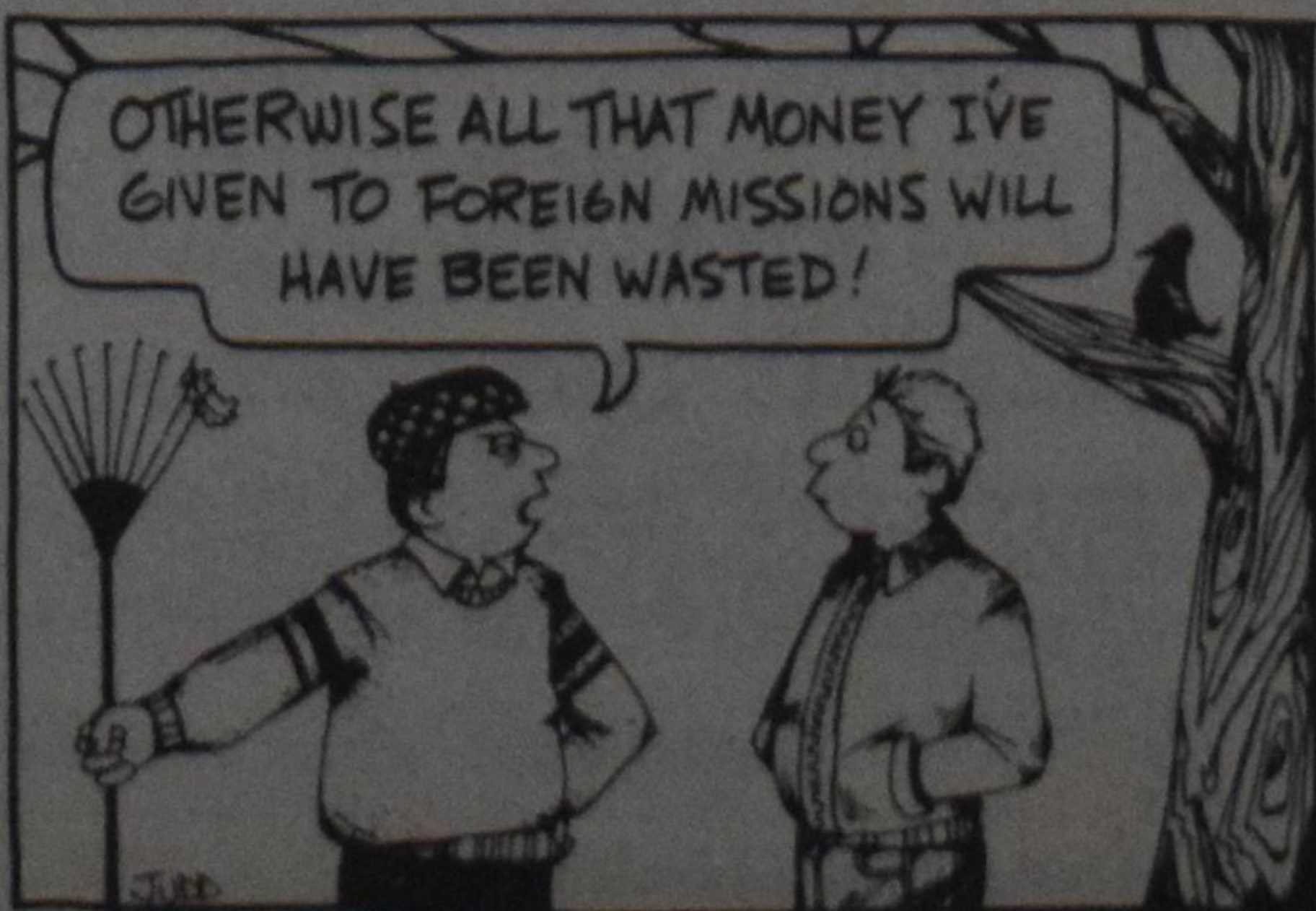
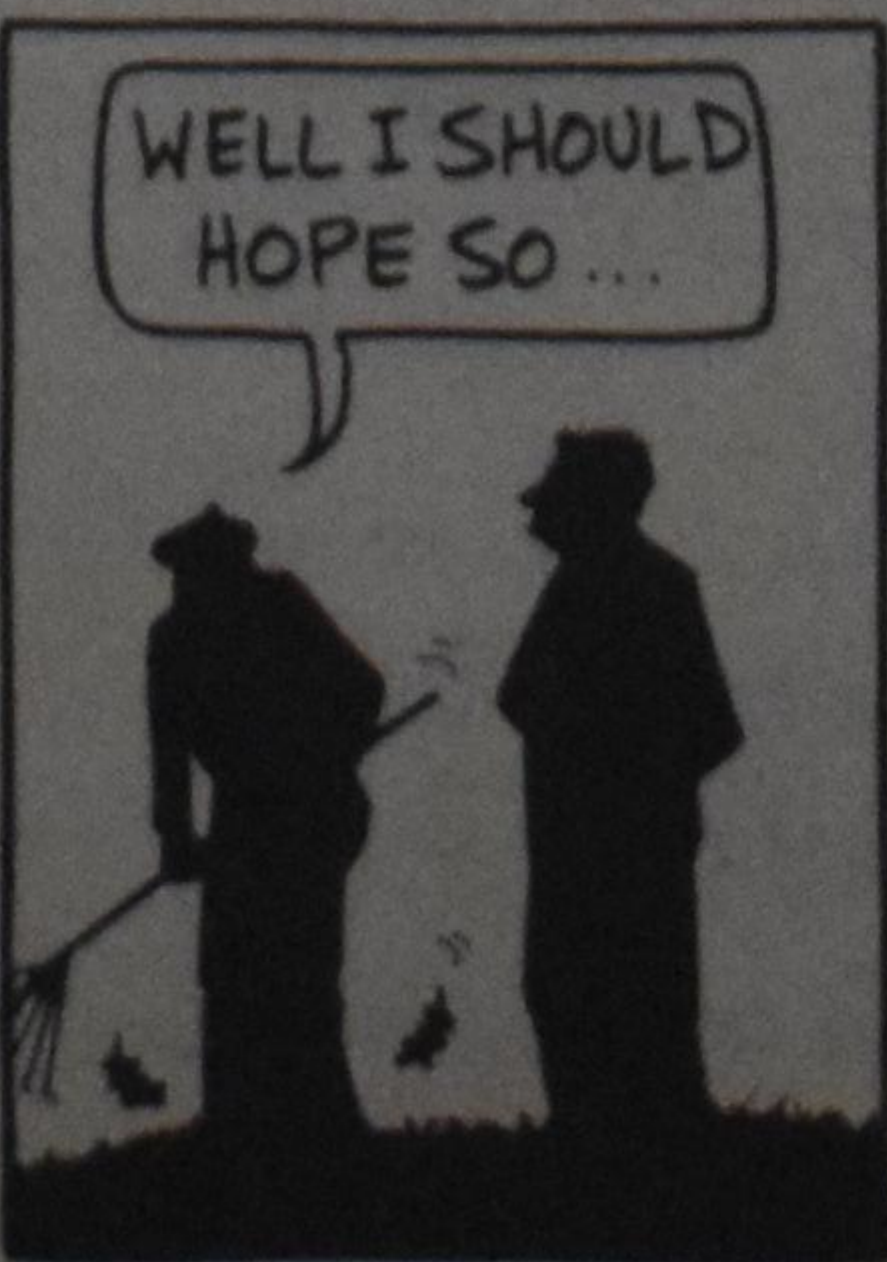
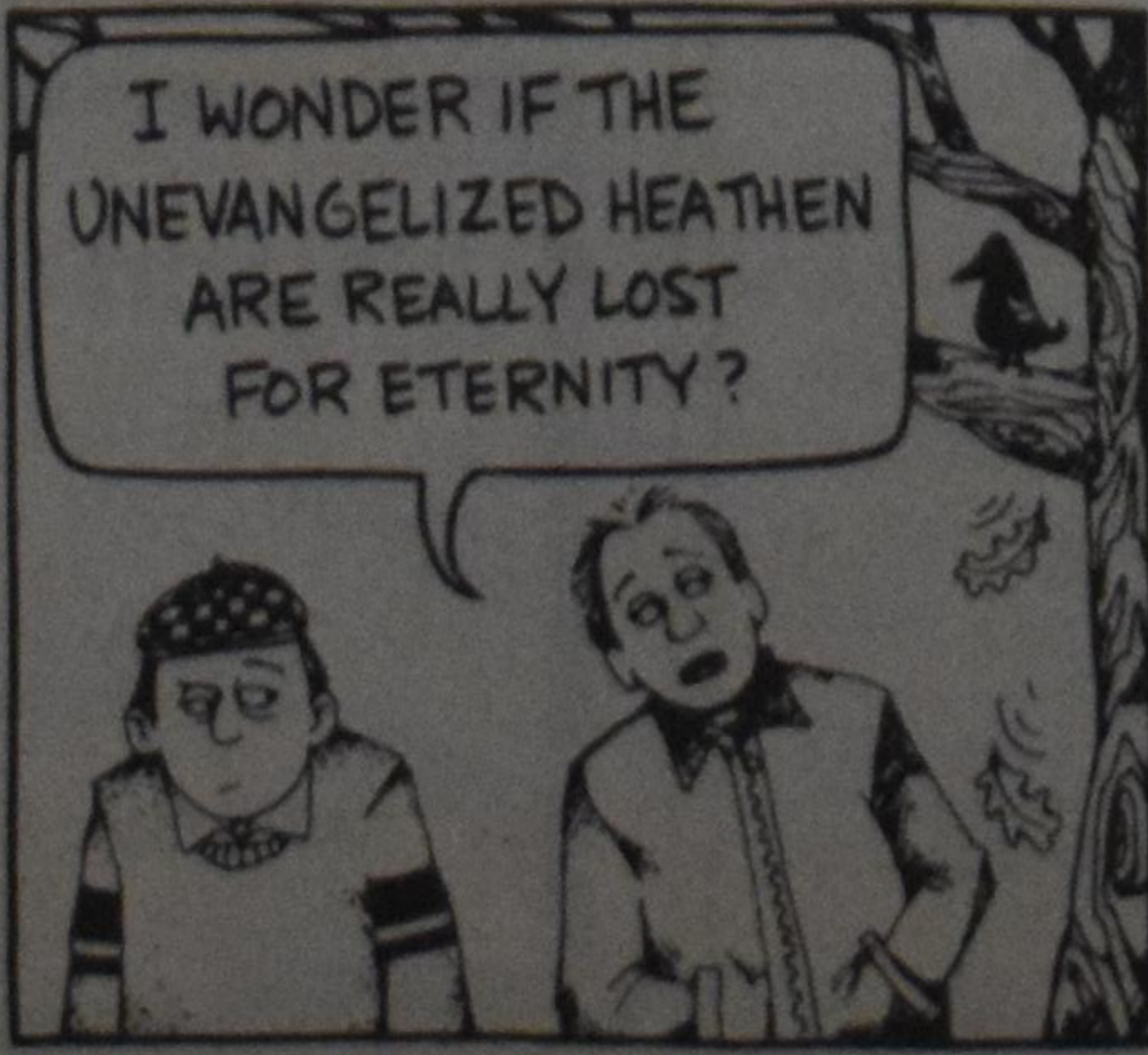
follow their elder Jesus. No one likes to live in a house, built on sinking sand. All of us would rather live in a house founded on the rock of ages. I know I do. Amen.

Enno Ennema,
Townsend, Ont.

The opposite of sacrilege

We very much enjoyed Herman deJong's article on being childlike ("Worden als een kind").

BEYOND BELIEF



Church

Marian Van Til, page editor

Christian leaders respond to South African government bans

GRAND RAPIDS, MI (RES) — Measures by the South African government in late February and March intended to stifle opposition to apartheid resulted in wide-scale protests from church leaders both in and outside of South Africa. On Feb. 25 the government restricted 17 groups who were opposed to its apartheid policies, although all were committed to a process of non-violent change.

A number of church leaders drafted a joint letter of protest, which they attempted to deliver to President Botha on Feb. 29. However, as they walked arm-in-arm towards parliament, they were detained, and shortly thereafter released. Among them were Anglican Archbishop Desmond Tutu, Allan Boesak, head of the Dutch Reformed Mission Church and the World Alliance of Reformed Churches, Khoza Mjojo, president of the Methodist Church of South Africa, Stephen Naidoo, Roman Catholic Archbishop, and Frank Chikane, General Secretary of the South African Council of Churches.

Statements from these leaders were given in strong language. Tutu declared that the church was the only organization left that could oppose the government.



Photo: C.C. files
Allan Boesak

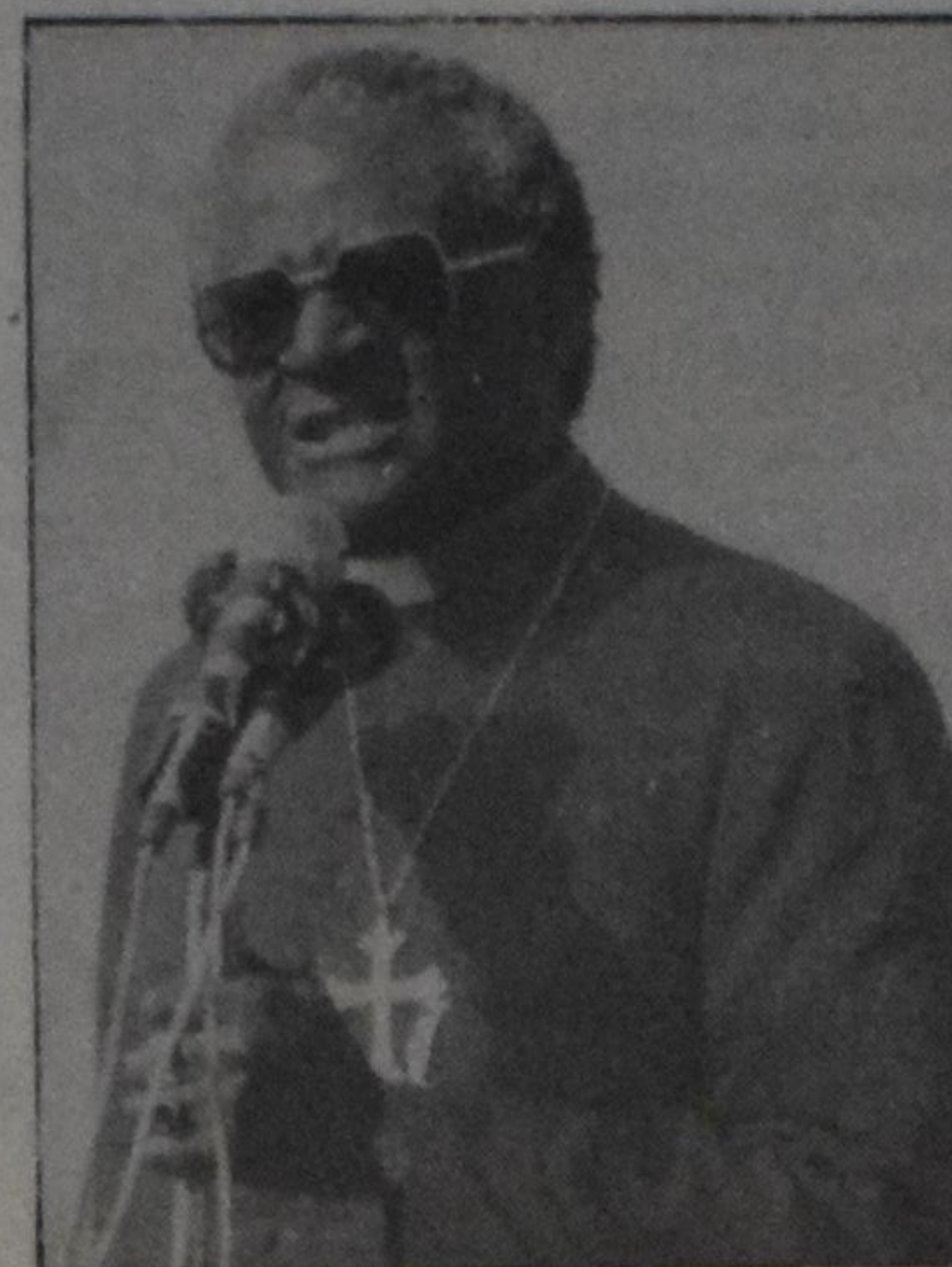


Photo: C.C. files
Desmond Tutu

Boesak said that "every single action we can now take has been criminalized." The letter which was to be delivered stated that government's

action was "a blow directed at the heart of the church's mission in South Africa."

The official church paper of the Dutch Reformed Church (NGK) believed that such a decision was not taken lightly. "Without knowing all the reasons," the church would not immediately condemn it. If these organizations were Marxist, the paper declared, they should be stopped, but the government must be certain that this is the case for those they have so heavily-handedly closed down. The government is obliged to provide further information, the editor concluded, for the church cannot remain silent on such

issues.

Squeezing blacks, again

On Mar. 1, the government introduced a bill that would restrict organizations and individuals from receiving foreign money for activities that may "endanger public safety." This would affect some of the black Christian organizations. Representatives of the World Council of Churches and the National Council of Churches U.S.A. expressed concern that their co-operation with these organizations would be restricted.

On Mar. 11 eight Roman

Catholic Bishops protested government actions in a pastoral letter. They expressed dismay at the restrictions on the anti-apartheid groups and on funding restrictions for human rights activities. Church leaders joined with sports and education leaders to form a new group called the Committee for the Defense of Democracy. They called a mass rally for Mar. 13, but the CDD and its rally were banned by the government. Boesak and Tutu spoke at a church service in the Anglican Cathedral, where Boesak declared that "no government can take on the living God and survive."

Missouri Synod Lutheran Church now Canadian

WINNIPEG (LCC) — Canadian Lutherans will take an historic step forward in Canada's religious community as The Lutheran Church - Canada becomes a self-governing Canadian church on May 19, 1988.

One thousand Lutherans will gather in here from May 18 to 21 to declare the Canadian presence of approximately 100,000 members across Canada. These congregations, formerly a part of the Lutheran Church - Missouri Synod, take up the challenge for mission and ministry within and beyond Canadian borders. The other major Lutheran denomination, the Evangelical Lutheran Church in Canada, was formed in 1986 when two Lutheran bodies merged.

Lutherans make up the world's third largest Christian denomination with 70 million members world-wide.

The Lutheran purpose has always been to bring the saving gospel of Jesus Christ to all

people and minister to their needs. That effort began in Canada in the year 1619 when the first Canadian Lutheran service was held at Port Churchill. In the 18th century, Lutherans worshipped in Nova Scotia and Ontario. The Lutheran Church-Missouri Synod began its mission work with two congregations at Delhi and Fisherville, Ont., in 1854, and since then has established churches across the country.

Delegates to the meeting in Winnipeg will come from all over Canada. A mission from Moncton New Brunswick, the church body's first effort to return to the Maritimes, will send The Reverend Robert Bruer and a lay delegate. This congregation, begun in 1987, is symbolic of the growth and vitality generated by the move

to autonomy.

Much work to do

With a vision of high commitment to home and foreign mission, the church body sees new frontiers in cities, towns, rural areas, among the ethnic groups, Native, French and Maritime populations of Canada. Plans for that work are now in place. Headquarters have been located centrally, in Winnipeg, Manitoba, to direct the church.

Leaders from nine partner churches around the world will be in Winnipeg to celebrate with The Lutheran Church-Canada. Presidents Johannes Gedrat of Brazil, Won Sang Ji of Korea, Titus Lee of Hong Kong, and Jobst Schone of Germany, will be among those present.

High tech Bible

TOKYO, Japan (EP) — The Japan Bible Society, a partner of the American Bible Society, has created a new state-of-the-art Bible, bringing today's audio-visual technology to God's eternal word. In this high-tech project, JBS has encoded on laser disk the new

"interconfessional" Bible, complete with study helps in Japanese. The disk can be used on a player that plugs into any television set, making the message of the scriptures accessible at the touch of a button.



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Remember Your Pentecost Gift on Sunday, May 22

Quebec Protestants fastest-growing group in North America?

WHEATON, ILL — The French-speaking population of Quebec may be the fastest growing Protestant group in North America, according to William Phillips, secretary of the Fellowship Baptist French Canada Mission Board. Both baptists and pentecostals report rapid growth, establishing nearly one new church every month.

Quebec is 88 per cent Roman Catholic, with a large proportion of them non-practising. In the 1940s and early 1950s, Quebec was so solidly Catholic that Protestant

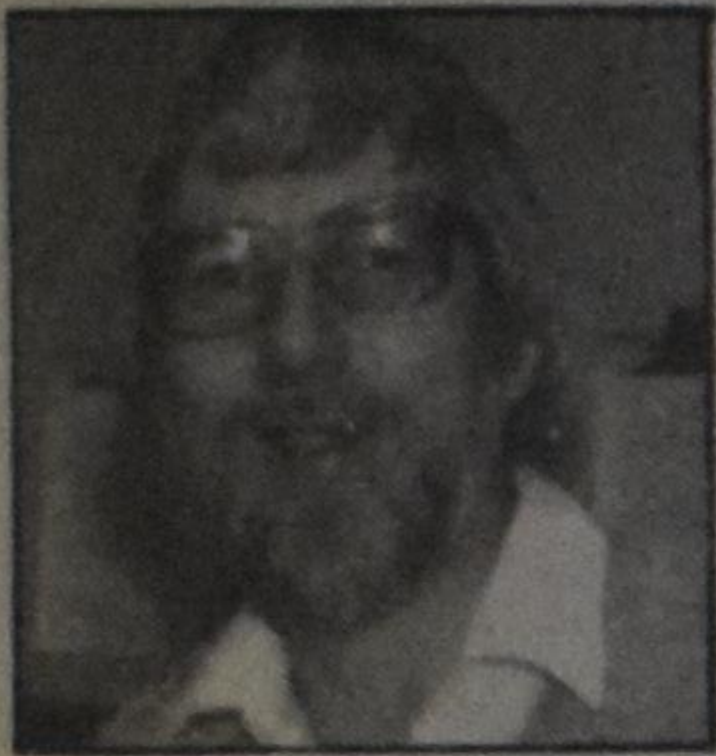
missionaries were arrested for distributing Bibles or door-to-door visiting. In the 1960s and 1970s secularization broke the cultural domination of the Roman Catholics and interest in other beliefs gradually arose. In spite of recent growth, the task in Quebec is great. Evangelical Christians are estimated to number only 30,000 (.5 per cent) of a population of 6.7 million.

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A Presbyterian Comments

Robert J. Bernhardt

A question of losing and gaining balance

Balance is a significant challenge in my life. There are so many legitimate but competing demands upon my time, energy and enthusiasm that I am sometimes confused and sometimes exhausted. Let me illustrate what I have in mind.

I am the pastor of a congregation which accepts that community involvement is a legitimate element in ministry. At the same time, there are responsibilities with respect to preaching, pastoral care and church administration which cannot be neglected. Available time demands that choices be made because any one of those areas could absorb everything that I had to offer. The reality is that my world involves a constantly shifting and not always totally comfortable bundle of church and community responsibilities.

However, I am not just a pastor, I am also a husband and a parent. Indeed, in many respects those roles have an even more fundamental claim upon me than do my professional responsibilities. Even if I make sure that I reserve an appropriate supply of time, energy and enthusiasm for my family obligations, I still haven't solved everything. Sometimes my responsibilities as a husband, for example, even seem to be in competition with my responsibilities as a father.

Social obligations to other family members and personal friends also deserve at least a little time and a couple of pet interests or hobbies compete for the remnants.

Losing the balance

If I don't manage my world well — and sometimes I don't — havoc results. Then I am left with two equally unsatisfactory alternatives. On the one hand, I can choose to accept the unpleasantness, awkwardness and embarrassment of leaving obligations unfulfilled. Or, if I choose to fulfil them, I can suffer the consequences that the scriptures tell me will result from a neglect of the appropriate rhythm of work and rest.

When such occasions occur, I am inclined publicly to protest that it is not my fault that every segment of my life seems for some reason to be demanding my full attention at the same time. And to a certain degree it does seem true that circumstances sometimes gang up on us. On the other hand, I must usually privately confess that the problem, at least in part, is that I have neglected to keep my world in appropriate balance.

Regaining the balance

There are two reasons that I am choosing to reflect on this topic. One reason is that I don't think that my experience of life is very different from that of many of my brothers and sisters in Christ. We live in a fast-paced world, where the disaster of physical and spiritual burnout stalks the unbalanced life. It is also, I believe, an important illustration of the balance that the communal life of Christ's church must achieve if it is to be healthy, fruitful and faithful.

What is true of my private experience of life as an individual believer is surely true of our life together in Christ's church. Is it not true that there also we must keep competing responsibilities in balance? We cannot become so absorbed in the nurture of the saints that we neglect or renounce our commission to evangelize. We cannot so immerse ourselves in building up the body of Christ that we neglect to love and care for our neighbour outside that body. Important as it is that we search the scriptures, our motive must be that we will consequently be better equipped for service.

I remember once hearing someone describe

walking as an ongoing process of losing and regaining one's balance. I don't know whether that is totally accurate, but it at least approximates reality. In our Christian walk we are called to commit ourselves to God's service with an almost frightening boldness and yet at the same time ever to recognize and re-establish that balance that denies Satan his desired victory. If by the grace of God we walk without stumbling, it will surely be because we have somehow kept our balance through it all.

Robert Bernhardt is pastor of Chalmers Presbyterian Church in Hamilton, Ont.

Court says church university must support gay rights group

WASHINGTON, D.C. (EP) — The District of Columbia Court of Appeals has ruled that Georgetown University, a Roman Catholic school, must provide support services to an organization for homosexual students, even though the group's purpose is at odds with church teaching.

The decision followed the university's refusal to officially recognize and fund the campus Gay Rights Coalition. The university had allowed the group to function unofficially, which is the way most of the school's student groups operate.

The homosexual group sued the school, but lost when a trial court ruled that requiring a

Catholic school to support homosexuals would compromise the constitution's guarantee of free exercise of religion.

However, the appeals court reversed that decision, saying that the school's decision to deny support was a form of discrimination against homosexuals. The court acknowledged that forcing a religious school to support homosexuals was a violation of the school's constitutional rights to free exercise of religion, but held that this concern was outweighed by the government's interest in eliminating discrimination based on sexual preference.



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Education

Ontario education study calls for swing of humanistic pendulum

Robert VanderVennen

The first major study of Ontario high school education in 20 years recommends emphasizing the knowledge-content of education in order to reduce the dropout rate and make high school education relevant to later life.

George Radwanski has submitted a 213-page report on a study he was commissioned to make by the Ontario Ministry of Education. He himself is not an educator but the former Executive Editor of the *Toronto Star*. He was mandated "to identify and recommend ways of ensuring that Ontario's system of education is, and is perceived to be, fully relevant to the needs of young people, and to the realities of the labour market they are preparing to enter, with particular emphasis on the issue of high school dropouts." The Ontario government has been concerned that one-third of Ontario's high school students drop out before graduation.

Content-centred instead of student-centred

Radwanski's major recommendations are that Ontario schools swing away from

"student-centred" education to "content-centred" education, and that "streaming" be discontinued in the schools. He also recommends that each high school student be assigned to a particular teacher who will keep in personal touch with the student on academic progress. He further says that all public and separate school boards should "be required to provide universally available early childhood education for children from the age of three," and that every school board be required to provide infant-care and child-care facilities to assist teenage mothers to finish high school.

Society has changed in the 20 years since the latest education study, the Hall-Dennis Report, says Radwanski. Today education must prepare young people for jobs and careers, for which students need to acquire demonstrable skills and

knowledge. He recommends that "the essential content of education in Ontario for all students be defined in terms of the acquisition of demonstrable knowledge and/or skills in the following areas: English (reading, writing, speaking and listening); clear thinking and effective learning; mathematics; literature; the sciences and technology; Canadian and world history; Canadian and world geography; citizenship; work in society; French; the arts; and fitness and health."

Further, the Ministry should "specifically prescribe program content and the necessary knowledge/skills outcomes on a province-wide basis," and all elementary and secondary school students should be given standardized province-wide tests in basic knowledge and skills at appropriate intervals throughout their years of schooling.

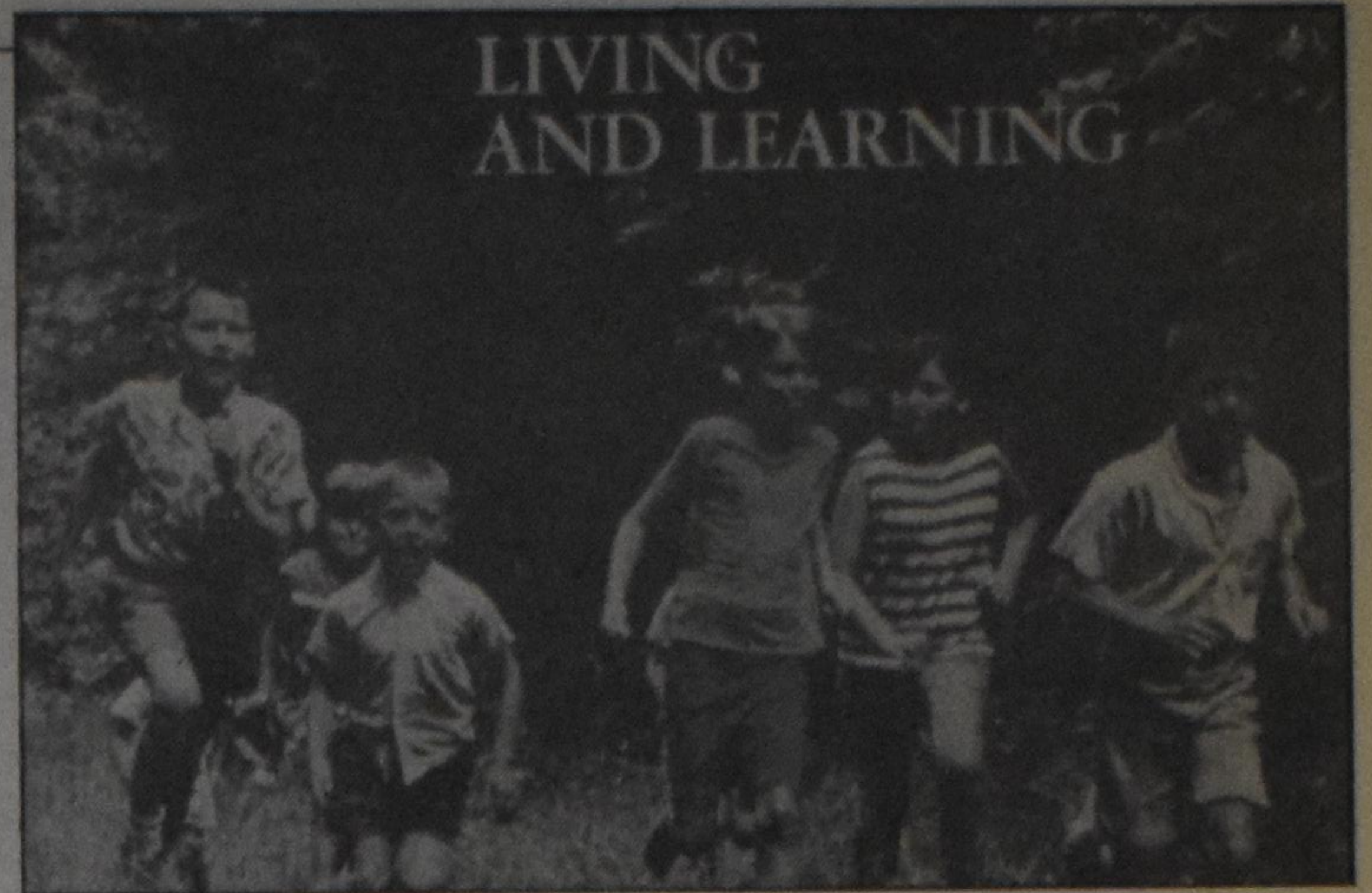
Radwanski believes that learning takes place sequentially, with students needing a good understanding of certain blocks of knowledge before moving on to the next. Therefore, he would like to see clear and sequential outcome goals set for each grade, with regular testing to see that the goals are met before the student is allowed to move ahead. This contrasts with the current "spiral curriculum" approach by which students periodically are faced with the same kind of subject matter at progressively deeper levels.

Radwanski would like to see the credit system abolished and replaced with regular testing. He believes that the number of optional courses should be drastically reduced so that students would get a better grip on a more limited range of subjects.

Eliminate streaming in schools

Radwanski also proposes an end to "streaming," the practice of requiring each student to choose whether to be in a basic, general or advanced academic group. Only students in the advanced stream may enter university, students in the general stream may apply to two-year community colleges, and post-secondary education is not open to students in the basic stream. For that matter, only one out of five students in the basic stream even finish high school at present.

Students of all levels of ability and motivation should be in the same classes through high school, says Radwanski. Students who have trouble keeping up should take remedial study in summer school. "Social promotion" should be stopped, with



The 1968 Hall-Dennis Report. Society has changed since this report, says Radwanski in his current study of education in Ontario.

students who are not able to keep up with their class being retained in the same grade for another year, preferably in a special remedial group.

Reasons for dropping out

The dropout rate for the three streams is 12 per cent for the advanced stream, 62 per cent for the general and 79 per cent for the basic, with an overall rate of about 33 per cent. At least 40 per cent of the dropouts have a C average or better. Teachers say that only 15 per cent of dropouts leave for academic reasons. Alienation is a big factor, accompanied by the lure of money from part-time work and peer pressure to quit school. Family support is undoubtedly an important factor, but Radwanski does not mention it.

Christian high schools do not have a very high dropout rate, largely because the families of students place a high value on education. Before such students drop out they are often transferred by parents to a public high school as a last resort.

Report receives mixed reviews

The Radwanski report has been both applauded and criticized in the public press and in education circles. Allan Romkema, head of the English Department at Etobicoke Collegiate Institute, has told *Calvinist Contact* that he considers the report too narrow in scope, that it focuses only on the narrow problem of dropouts. He would have liked to see addressed the much larger and fundamental issue of the relation between school and home. "Parents have totally abrogated their responsibility," says Romkema. He believes the report merely reduces the larger problem to small pieces which are then dealt with piecemeal, in a typically bureaucratic way.

Arthur Joosse, guidance counsellor in the Hamilton public high schools, is glad to see stress on the importance of staying in school, but agrees that Radwanski did not give enough consideration to the family and did not look at our society as a whole. The result is a patchwork in which the recommendations for change lack a firm foundation, says Joosse. He believes that every

student who works hard deserves to pass. "Schools should move more into individualization in which there is more variation in pacing and in learning styles; a student should stay with a concept until it is mastered before moving on to something else," says Joosse.

The lure of money is the greatest dropout pressure, he adds. Part-time jobs are readily available in stores that are open until 9 o'clock each night, sometimes all night, and the need for high school workers will increase in areas that opt for Sunday shopping. Both parents may work, and there is a strong need for money in our materialistic, short-sighted society. Boys and girls drop out of high school in about equal numbers, in Joosse's experience.

Humanistic view of education

Radwanski says that the student-centred do-your-own thing mentality of the 60s does not fit society today, so he calls for the other end of the humanistic pendulum swing, the swing to scientific, rational education with more control. But neither end of the humanistic pendulum is right, nor is any place in between, according to this writer.

A solution to education's needs requires that we look outside of ourselves and the process of education. We need to tackle the aims of education, not just the means. We need to understand better the meaning of life and the place of humans in the world. We need to accept God as creator and provider, and understand the world as creation and our place as creatures responsible to God. All this can scarcely be done in the public school system in our pluralistic society. Christian schools, and Catholic schools, too, need to show the way.

Yet, Christians must be deeply involved in the issues and problems of public schools. We can stress the importance of the family in schooling, and the responsibility of children to take learning seriously, facts which Radwanski ignores. Christian school leaders, not only those in Ontario, should look closely at the Radwanski report to see what they can learn and how they can improve what they are doing.

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Richard J. Mouw, professor of Christian philosophy and ethics Fuller Theological Seminary, Pasadena, CA



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Family/Media

VCRs change American arts scene

Marian Van Til
NEW YORK — American habits related to the arts have changed significantly since 1984, says a recent survey of 1,501 adults by Louis Harris and Associates.

Leisure time, for most people, has become a precious commodity. Fifteen years ago, Americans had (or took) an average of 26 hours per week for leisure time activities. That figure is now 17 hours per

week.

Attendance at classical and pop concerts is down 26 per cent, opera attendance is down a whopping 38 per cent, and attendance at theatre and dance productions is down 25 per cent and 14 per cent respectively.

But museum attendance is up 24 per cent and movie attendance is up nine per cent since 1984.

What are Americans doing with the rest of their leisure time, and why the downshift in interest in the "live" fine arts? The answer seems to lie with the

video cassette recorder (VCR). Ownership of VCRs has risen 234 per cent in four years. It seems that people would rather stay home and watch videotaped performances than experience the thrill — and communality — of live performance.

Koppel works overtime

MEMPHIS, Tenn. (EP) — ABC's Ted Koppel, host of "Nightline," was in Memphis in early April to work on his first documentary for ABC news. Koppel, whose program became the nation's confessional during the PTL

and Jimmy Swaggart scandals, is focusing his documentary on television evangelism. Koppel's new contract calls for him to produce four documentaries; the first is expected to air during the May ratings sweeps.

C.C. makes a nice gift.
Why not share the vision
with a friend?

Cinema summaries

Marian Van Til

Return to Snowy River, Part II

Rated PG
Stars Tom Burlinson, Sigrid Thornton, Brian Dennehy
Directed by Geoff Burrowes

If you have an affinity with horses and are stirred by the awesome beauty of heavily wooded mountains, *Return to Snowy River* is for you. A Walt Disney production filmed in Australia, this instalment of *Snowy River* takes up where the first one left off.

Jim Craig (our hero) goes home to his remote cabin at Snowy River after several years spent acquiring a herd of good horses, which he intends to breed with the infamous brombie (renegade) stallion. That stallion was pivotal to the human relationships in the first *Snowy River* film.

Jim has returned to stay; he'll raise horses and try to convince the likeably feisty Jessica Harrison to be his wife. Jim worked for Jessica's rancher father in the first story, and much to Papa Harrison's dismay, Jim and Jessica took a shine to each other.

In the first *Snowy River*, Harrison (Kirk Douglas) was the bad guy, sort of. Here, (played by Brian Dennehy), he's more likeable. He's the classic gruff-but-good-hearted type who so often seems to inhabit Disney movies.

This time, the real bad guys are a greedy, uppity father and son transplanted from England. They aren't satisfied with the wealth they already have, and they look down on all those grubby mountain folks, including Jim. To top that off, the son is powerfully jealous of Jim's place in Jessica's heart. So he goes out of his way to try to ruin Jim's comeback, and almost succeeds. But, of course, we know he won't really succeed, and we root for Jim and the brombie (who is now Jim's ally) all the way.

"Good" and "bad" are pretty simple matters here. Even so, the film does not morally stereotype in a way that is offensive or that rings false.

Snowy River juxtaposes an uncomplicated wilderness lifestyle to pomp and power; and the hardworking, honest, lower-class individualists to the old-moneyed, cultured, but treacherous dandies — whose behaviour proves they aren't really cultured after all.

Despite the black-and-whiteness of it, *Snowy River* is a surprisingly engrossing film. The story, though predictable, isn't so predictable that it becomes uninteresting; and there's enough action — animal and human — for kids with short attention spans.

On the off-chance that boredom with the plot were to strike adult viewers, the breath-taking scenery and all that magnificent horseflesh will supplant it. In fact, though *Snowy River*'s makers probably didn't intend it, the Australian mountains and those sleek, intelligent animals will re-inspire Christian viewers to glory in their Creator; and to think once more about what our role as proper Christian stewards must be. Those may be the best reasons to see this film.



small talk

Alice Los

A recognizable lifestyle

In our extended family, there's a home with a big, hospitable kitchen. It has held more gatherings of the clan than I can remember. Its enormous, round table seats many big and small people for a potluck supper. Its walls have echoed song and laughter and listened in on countless conversations and, I suppose, on some bickering, too. In winter, the warmth of a crackling fire in the woodstove adds to the occasion.

Recently, the talk lingered over the definition of a Christian lifestyle. What do we watch? What do we read? What do we do on Sundays? What *don't* we do on Tuesday or Friday? There's a fresh layer of teenagers emerging among us, which gives these questions a new urgency, even if those children have known from infancy, as they should, their peculiar calling.

Perhaps, it was said, a characteristic lifestyle would be easier to maintain if all Christians in general and all Christian parents in particular, thought alike. Perhaps, it was countered, it's precisely the fact that they don't which creates a continuous and exciting challenge for all who care. With four sets of young and older parents taking part in the discussion, we did not produce the final answer.

Later, in the solitude of my own kitchen, I

pondered it all some more. A basic, recognizable lifestyle which allows enough freedom to keep it from becoming stifling is essential, I found. When God's people gather for a wedding, their heritage should be apparent in the expression of their joy. When the followers of Jesus spend their money, they must remember the poor of the world looking over their shoulder. When Christians consider a career, the perspective of eternity would have to determine their decision.

Nobility has its obligations, spiritual nobility too. The question is, do the children of the Father indeed consider themselves to be of noble birth?

Have they been told? Is their upbringing consequent? Do they realize that the earth is their Lord's and its fulness, too? Are they taught by the adults of their acquaintance and are those adults reminding each other to think of whatever is true and noble and right and pure and lovely and admirable and of anything which is excellent or praiseworthy?

Then, such preoccupation cannot help but determine the way of life for all involved.

Alice Los lives in Kemptonville, Ont., with her husband pastor Dick Los.

FROM COAST TO COAST

ALBERTA			NOVA SCOTIA			PRINCE EDWARD ISLAND		
Brooks-CKBR	9:00 am	1340	Digby-CKDY	8:30am	1420	Charlottetown-CFCY	8:00am	630
Edmonton-CHQT	7:30am	880	Kentville-CKEN	8:30am	1490			
Edson-CJYR	10:00am	970	Middleton-CKAD	8:30am	1350	QUEBEC		
Ft. McMurray-CJOK	9:00am	1230	New Glasgow-CKEC	7:30am	1320	Montreal-CFQR(fm)	7:30am	92.5
St. Albert-CKST	8:00am	1070	Sydney-CJCB	8:00am	1270			
Taber-CKTA	8:00am	1570	Weymouth-CKDY	8:30am	103.1	FRENCH		
			Windsor-CFAB	8:30am	1450	BACK TO GOD HOUR PROGRAM IN CANADA		
BRITISH COLUMBIA			ONTARIO			PERSPECTIVES REFORMEES		
Abbotsford-CFVR	11:30am	850	Ajax-CHOO	9:30am	1390	ONTARIO		
Burns Lake-CFLD	9:15am	1400	Atikokan-CFAK	10:30am	1240	CFIX-Cornwall	9:30am	1170
Kitimat-CKTK	8:30pm	1230	Brantford-CKPC	10:00pm	1380	CRCL-Timmins	9:30am	620
Osoyoos-CKOO	8:30am	1490	Burlington-CING(fm)	7:30pm	107.9			
Penticton-CKOK	8:30am	800	Chatham-CFCO	9:30pm	630	QUEBEC		
Port Alberni-CJAV	10:30pm	1240	Guelph-CJOY	9:00pm	1460	CHRS-Montreal	8:00am	1090
Prince George-CIBC	8:30am	94.3	Hamilton-CHAM	7:30am	820	Valleyfield-CFLV	8:45am	1370
Princeton-CKRP	8:30am	1460	Kapuskasing-CKAP	9:00am	580			
Smithers-CFBV	9:15am	1230	Kingston-CFMK	10:00am	96.3	FAITH 20		
Summerland-CKSP	8:30am	1450	Newmarket-CKAN	7:30am	1480	Ontario, Canada Mon.-Fri.	5:00am	
Terrace-CFTX	8:30pm	590	Owen Sound-CFOS	10:30am	560	Global TV Network		
Vancouver-CJVB	9:00am	1470	Pembroke-CHRO			Edmonton, AB Mon.-Fri.	5:30 am	
Vernon-CJIB	9:30pm	940	(Sat.)	6:30pm	1350	CITY, Channel 13		
			Pembroke-CHRO	10:00am	1350			
MANITOBA			Slt. Ste. Marie-CFYN	10:00am	1050			
Altona-CFAM	9:30am	950	Sarnia-CHOK	7:30am	1070			
Boissevain-CJRB	9:30am	1220	Stratford-CJCS	8:45am	1240			
Steinbach-CHSM	9:30am	1250	Windsor-CKLW	9:00am	800			
Winnipeg-CKJS	9:15am	810	Wingham-CKNX	10:30am	920			
			Woodstock-CKDK(fm)	8:00am	102.3			
NEW BRUNSWICK								
Fredericton-CFNB	6:30pm	550						
Newcastle-CFAN	9:00am	790						
Saint John-CHSJ	9:00am	1150						

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Feature

The story of Jan Disselkoen's work in Sierra Leone

Sometimes you open up a culture before you open the B

Bert Witvoet

All missionaries worth their evangelistic salt become trans-cultural creatures — people who end up standing between two often vastly different societies. They belong neither here nor there. In fact, they may have a difficult time defining where “here” and “there” are.

Jan Disselkoen is no exception. After four years in Sierra Leone, the last three of which were spent supervising the teaching of literacy to adults and transmitting native stories into written language, she has entered Kuranko culture far enough to be nourished by it. Yet, she remains an outsider. Her own culture will easily assimilate her again, but she no longer wants everything it offers.

For the time being, the latter is no problem. Jan, who's in North America on a five-month furlough, will return to her work in the African village of Alikaliya on May 3. She's under another two-year contract with the Christian Reformed World Relief Committee (CRWRC).

You have to hear Jan describe village life and the way people pace themselves to know why Sierra Leone pulls at her. “I laugh a lot more when I'm there,” she says. “It's relaxing. People have time for you.” But above all, it's her work there that gives her satisfaction. “When my task is finished, I won't be happy there anymore,” she admits.

Their own stories

Part of her task there is getting to know the culture. The old days of bringing the gospel in Western dress are over. Missionaries understand that Africans, with the help of the Holy Spirit, have to shape their own unique response to the Word of God. Jan's specific task is all the more African-culture-oriented because she teaches adults to read, adults whose whole lives

have been shaped by their traditions and folklore.

Jan and a staff of indigenous people produce materials in the Kuranko language. Christian material? “No,” says Jan. “We give them their own stories because they are the easiest material for them to read. They have to understand their own culture before they can evaluate it in the light of the Bible. One story we wrote out idealized thieves. So, we ask them, does your culture admire trickery? If so, what do you think of that? This way we help them evaluate what it is in their culture they should keep and what it is they should throw out.”

At the same time, Jan herself has begun to understand the Kuranko mindset. She particularly likes the story teller Manty Nyankume, a 70-year-old blind man who is considered to be the best story teller in the country. Whereas other story tellers pass on traditional material, he makes up his own stories. “He's a novelist in the oral tradition,” says Jan. “He sings and plays at important moments in the story. The characters are stereotypes, but he is a master at description and plot development. Everything is tied together at the end. There are no loose ends. The stories often take place in the wilderness or other ambiguous places, not in the towns where everything has been set out. This allows him to offer social commentary without offending anyone.”

A secret event

Entering a different culture

to live there has brought along its share of awkward situations for Jan. She recalls the two times she unwittingly drove right up to an all-male pre-harvest ceremony which women are not allowed to witness. Africans, who walk most of the time, would never be that ignorant about the town they entered. They would have ample time to ask people on the road how things were in the next village. The standard question is, “There's nothing bad there?” If indeed there was nothing bad, like sickness or death, the answer would be, “Yes, there's nothing bad there.” If a woman asked this question while a men's society ritual was going on, she would receive the answer, “No, there's a society feast there,” meaning, don't enter the town. If a woman sees the men's “devil” she'll die.

The two times Jan came upon such an all-male society event, she was driving and did not think about asking the precautionary question. The first time, she had a blind man with her, who could not warn her; the radio was on and the windows up. She realized too late what she had stumbled upon as she entered the town of Bendugu. She and her passenger were dragged out of the car by some of the men in the procession.

The men shouted at the blind man, telling him he should have known better, being an African. Jan shouted that he was blind; he didn't know. At the same time she shouted in Kriole [African spelling], “I no see natin.” She was able to establish eye contact with an older man in authority, making him realize that it had been a mistake.

Meanwhile, Michael, an African worker at Christian Extension Services (the name of the CRC mission in Sierra

Leone) spotted her and took her to his sister's house. There she gave him some money and he negotiated her free passage out of the village.

Other Africans, when they heard about the incident, asked if she had seen the devil, a symbol of the men's society. She would surely die if she had, they said. But Jan had not seen anything but men. “I would never intentionally see something secret,” she says. The money she paid was for having broken a cultural law. According to the old man, however, the young men in the

procession had been at fault too. They were not supposed to hold their ceremonies on public roads.

A second similar incident occurred when Jan had two African women with her in the car. They had been hospitalized for two weeks and didn't know about the ceremony being held in Sekoya, the village they were passing through. This time the women put their heads down, and they were allowed to pass on, but not until three men had joined them to put their hands over the women's faces. Jan, as the driver, was only allowed a

A single woman in a “s

Bert Witvoet

Being a single woman without children or boyfriends, is something no one in Alikaliya really understands. Whenever Jan Disselkoen goes to Freetown, people think it is to see her boyfriend(s). Jan has learned to joke about it with the people she knows. “How many boyfriends do you have?” they'll ask. “Oh, at least a hundred,” Jan will answer. Everybody laughs. An old man with four wives asks what it would take for him to have her as his wife. “But I have no inheritance,” says Jan, knowing full well that most marriages in Africa are economic arrangements. Great hilarity erupts among the bystanders.

Public and ambiguous joking about sex is acceptable, Jan has found. That way people know it is not true. Jan says she has never been offensively treated by any man in Sierra Leone. She is treated with special respect because of the work CES does there.

Marriages in Sierra Leone are arranged as they are in 85 per cent of the world's cultures. One doesn't marry for love, although that happens occasionally. One marries for economic security. It is not all that different for North Americans, Jan thinks. Don't many people here marry for socio-economic or emotional security?

Cheating in a shame society

Most marriages are polygamous. Even women think of these marriages as being advantageous, because it means their workload is shared, they can “gang up” a little on their husband when necessary and they can engage in extra-marital affairs more easily. Extra-marital relationships bring to their lives the romance which arranged marriages lack. Most husband and wives do it, and as long as

they're not caught in the act, no one feels bad about it.

“Theirs is a shame society, not a guilt society,” Jan explains. Marriages are social contracts that bring two groups in a community together. When someone is caught cheating on a spouse, tension develops between the two families represented. One of the families has been shamed and needs to be paid off. “There is no concept of sinning against the Lord,” says Jan. “The men say, it's the women who tempt them, look at Eve; and the women say it's the men.” In a shame society one doesn't accept responsibility. One just pays the cost after wrangling about it for a while.

Men with more than one wife may still find themselves looking for some romance outside of marriage. Whenever a man's wife is lactating, he will not have intercourse with her for fear of harming the baby. “This is a built-in kind of birth control feature,” says Jan. “Women nurse their babies for a minimum of two years. If all his fertile wives are lactating, the barren wife becomes the



Photo: courtesy Jan Disselkoen

Jan in her office with Sulmani Sisay, a volunteer teacher in Alikaliya.

Bible

view of the road ahead.

These ceremonies are not what they used to be, according to Jan. It's mainly a night on the town for the young men, with the assurance that no women will be around — an African stag party with a fair bit of drinking and dancing. Some anthropologists may still find hidden meaning in these events, but most people see them as social events.

The importance of people

Understanding and appreciating another culture

often means that one is able to take distance from one's own culture. Important differences are noticed. One difference between living in North America and Sierra Leone is that the latter is an oral culture, as opposed to a literate culture. Jan sees some real advantages to an oral society. People have to spend time talking to each other, she says. That makes relationships very important.

She misses that people orientation in North America. While staying in St. Catharines, she delivered copies of *Channel* magazine, a

local Christian publication, door to door. While walking several blocks, she only met two people. The first time she was back on furlough she experienced culture shock because of the materialism here. Now she finds that behind the materialism lies a vacuum in social relations.

Another thing that strikes her is our rushed pace of life. "Things don't finish naturally. Everything is time," she says. "There are enough activities in one church bulletin to last everybody a whole year, if you

shame society"

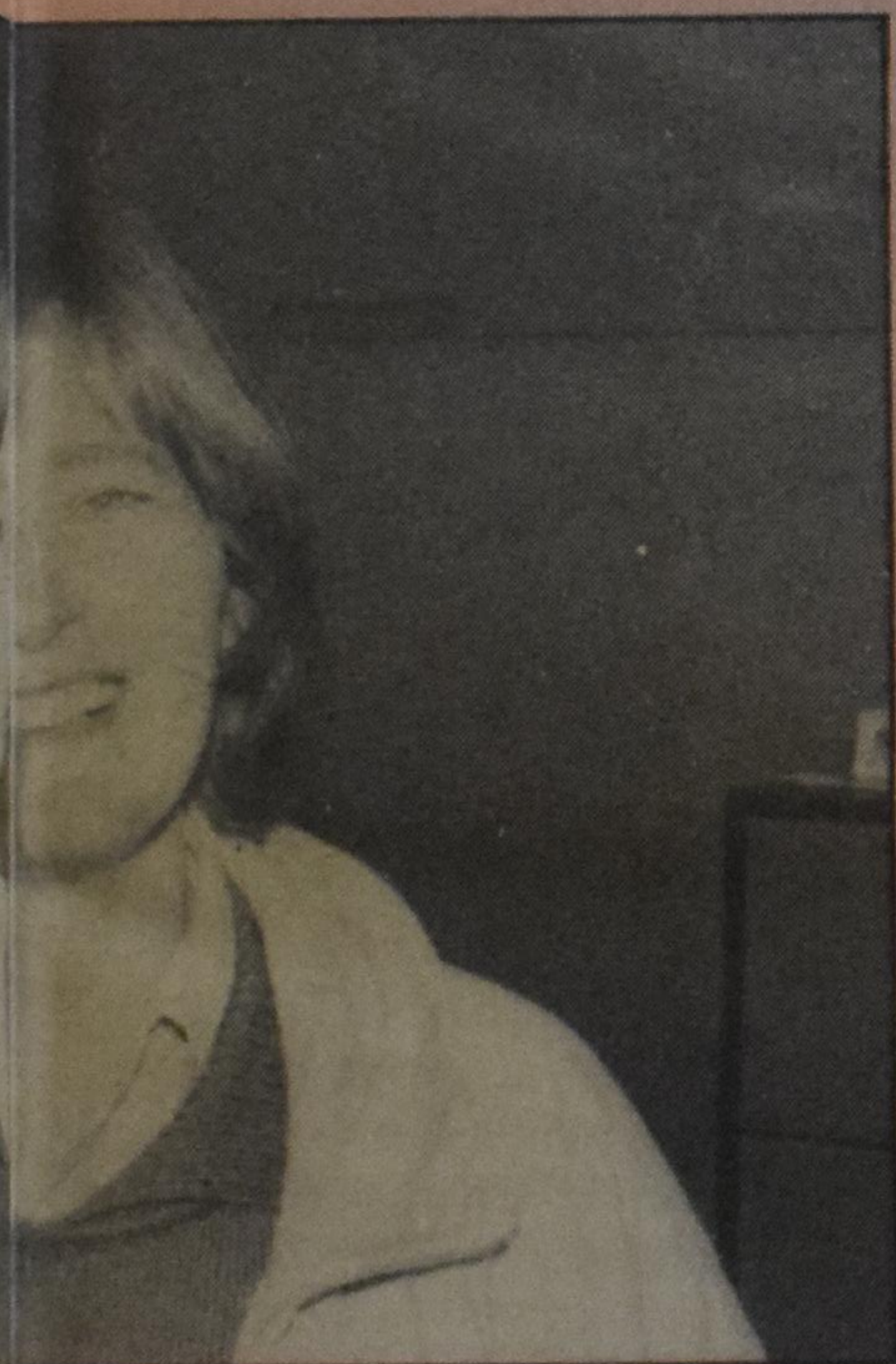


Photo: Bert Witvoet

Jan Disselkoe on furlough in Canada.

favourite wife. Lacking a barren wife, he may look for an extra-marital sex partner.

No explicit gossip

"Everybody knows about these things, but you're not supposed to gossip about them," says Jan. "You never talk low when you're together in public. You will be thought to be gossiping." Most conversations are quite loud, therefore. But Kuranko people do have ways of gossiping indirectly: "What's-her-name is doing such and such," giggle, giggle. Should you be caught spreading explicit gossip, you can be sued.

African society consists of two worlds, says Jan, the world of men and the world of women. Women as a group have considerable power. They have their own societies with their own devil, just as the men do. Men are deathly afraid of the women's devil because it is able to cause elephantiasis of the testicles. Men and women form no friendships. In fact, friendship as we know it is not important in Kurankan culture, according to Jan.

There is not that much "internalizing" going on. The community is everything.

You know your place

Jan thinks that a lot of North Americans might like to be part of a "shame society." In such a society, people know who they are and they know their place in life. They don't need to make decisions for themselves; that is done for them by the community.

"None of us have ever heard of a suicide being committed there," she says. "Older people might stop eating because they have come to the end, but that's not really suicide. 'If or when there is wife or child beating, it is made public immediately and stopped: the abused wife will yell for her mates (co-wives) or others to draw attention to it; people close by will then intervene."

The Kurankans are very fatalistic about life. They're hopeless about their power to change anything. Health, hunger? The standard reply is "How for do?" meaning, "What can I do?" Or they'll say, "Allah," with hands spread out, meaning, God planned it. "We're trying to help them accept responsibility," says Jan.

In a way, Islam, with its emphasis on rules fits the negative patterns of Kurankan culture better than Christianity, notes Jan. For that reason "you have to be careful not to introduce legalistic Christianity. They're extremely comfortable with a religion that offers them a method to earn their way to heaven."

Before Jan Disselkoe leaves the *Calvinist Contact* office, where she has been interviewed, someone jokingly asks her, "By the way, what is the name of your boyfriend in Freetown?" "Fa kere sa," she answers. In Canadian parlance that translates into "what's-his-name."



Photo: courtesy Jan Disselkoe

Manty Nyankume with his youngest wife (r.) and a woman from Alikaliya. His stories and songs are being taped for transcription and translation.



Photo: courtesy Jan Disselkoe

Siyalo Koroma outside her former home, a thatched hut. She is sifting rice while her daughter (far right) is pounding rice.

want to really think through what you're doing. People can't do anything intensely and wholeheartedly that way," she muses.

By North American standards, African men are probably wasting a lot of time when, in the middle of the day, they sit on verandas talking while the women pound the rice at the rear of the house. What we don't realize is that these men are establishing relationships, which are their insurance policy in times of crisis. They are passing on an oral tradition, and the news. They have to spend a lot of time talking.

Getting the news

People in oral traditions don't hide behind newspapers. In Sierra Leone, news is usually passed on by word of mouth, as it is by Siyalo Koroma, a woman who lives next door to Jan.

Siyalo is a widow, who does not want to follow the custom of living with her husband's brother. As a result of this refusal to live with her brother-in-law, he does not have to support her; but he will still perform important rituals for her, such as putting up the fetishes during the groundbreaking ceremonies for her new house (a four-room mud-wall bungalow with

cement floor and corrugated tin roof). He has also promised to bury her. Single women have no legal or religious status in traditional African society.

For the rest, Siyalo looks after herself and her two children. She sells bouillon cubes, cans of tomato paste, salt, tobacco, cakes for the school kids across the road. She cooks for others, makes palm oil, grows peanuts and sweet potatoes ... and she passes on the news.

She's not exceptional in that. Everybody does it. But since she's an outgoing person and will yell a greeting to people passing by, she is important both as a recipient and a dispenser of news. She might be working in the back of the house when someone yells "Siyalo, are you there?" "Yes," she'll yell back, without coming to the front. "Anything happen in town?" And then she'll yell back whatever news there is to tell — births, deaths, sickness, accidents, fires, dances, men society.

Cultivating the soil

Nothing much that we would consider news happens in these small, isolated towns. If a busload of tourists drives through everybody gawks; that event is enough material for conversations to last half-an-

hour. Jan finds herself gawking too. A busload of white people. Wow!

See what happens when a North American submerges herself in another culture? She becomes a Kurankan with the Kurankans. And that's why Jan Disselkoe has a hard time answering North American Christians who want to know how many souls she has saved.

Hold on, hold on, is all she can say. She's up against more than souls. She's up against centuries of human tradition; some good, some bad. She and her African friends want to be allowed to sort things out. They are sowing the seed of the gospel, but they are also taking a lot of time (their own "life" time) cultivating the soil.

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Feature

The nylon revolution continues

John McGowan
The presence of the nylon fibre is so pervasive today that it tends to be taken for granted. Yet, 60 years ago it was non-existent. This article retraces some of the steps in the invention and development of nylon and can help us realize how God has hidden possibilities in the creation which are there for us to discover. The article does not pay much attention to the down-side of the production and marketing of nylon-related products. If some of our readers are aware of negative aspects of the nylon industry, we would encourage them to pass them on to us in the form of an article or letter. Ed.

“The World of Tomorrow,” was the theme of the New York World’s Fair held in the late 1930s. Greeted coolly by the press when first introduced to the world, nylon took the fair by storm. Near-riots broke out as nylon stockings hit the market. Although not all the promises of that future world have come true, 50 years later nylon has brought many changes into our lives.

The history of nylon is a story of scientific research and development. In 1921 the chemical giant Du Pont Company, gave a small group of scientists unrestrained funds for basic research. It was an unusual project. There was no guarantee that any commercial product would ever result.

Headed by Wallace Carothers who had taught at Harvard, the group studied long-chain molecules. It was determined that linear polymers composed of relatively small molecules linked end to end like a chain of paper clips, could be human-made.

In the 1930s the chemists discovered an unusual characteristic in one of the

substances under investigation. A glass rod in contact with some viscous material in a beaker retained some of the material when removed from the beaker. The fine filament which formed, hardened as soon as it was exposed to cooler air. In addition, the filament could be stretched to produce a strong, flexible and attractive fibre.

The team of scientists produced 80 different fibres. It was decided to concentrate on nylon, a name unknown to Carothers who died in 1937. The name was chosen simply because it was easy to spell, pronounce and remember.

A pilot plant was followed a year later by a large-scale plant at Seaford in Delaware. It has been estimated that the first pound of nylon produced at Seaford cost \$27-million!

“Nylon era”

The price was soon forgotten though when the nylon era was announced to the world on Oct. 27, 1938. “Though wholly fabricated from such common raw materials as coal, water and air,” the announcement said, “nylon can be fashioned



Photo: courtesy Du Pont Canada Inc.
In the first few hours of nation-wide sales in the U.S. after World War II, on May 15, 1946, 4,000,000 pairs of nylon stockings were bought. This year marks the 50th anniversary of the discovery of nylon.

into filaments as strong as steel, as fine as the spider’s web, yet more elastic than any of the common natural fibres and possessing a beautiful lustre.”

The composition of nylon was oversimplified in the announcement. But it was true that carbon, hydrogen, oxygen and nitrogen were common to nylon, coal, air and water. And it was also true that the product hit the market in timely fashion.

The Japanese had invaded China. Everything Japanese was frowned upon and there was a spontaneous, informal boycott of Japanese silk. This created a tremendous demand

for nylon in stockings.

But the war effort also demanded the special qualities of nylon. Because of its strength, durability and resistance to moisture and mildew, nylon became essential in military applications during World War II. It replaced silk in parachutes and cotton in webbing and sewing thread. Woven into “flak vests” it protected the wearers against shell fragments. Heavy bombers were able to land safely on improvised airstrips since nylon was used to reinforce the tires. Literally miles of the material were woven into glider tow ropes.

A host of uses

At war’s end many other commercial uses for nylon were developed. It was woven into boat sails and used for lingerie and swimwear. The elasticity of nylon-textured yarn permitted the development of new forms of apparel; stretch suits for infants, sleek, form-fitting skiwear, hosiery that could stretch to several foot sizes.

During the late 1950s nylon became a major component in the carpet industry. New equipment could tuft carpet yarns into a backing material. An air-texturing process imparted bulk to nylon yarn. Carpets of nylon now account for about 80 per cent of a market that was once exclusively the domain of wool.

Nylon was first produced in Canada in 1942 at a plant in Kingston, Ont. The yarn was then made from imported polymer. Nylon, however, was produced wholly in Canada in 1953 when the Maitland, Ont., plant opened to provide the necessary raw material. Today nylon is manufactured from petroleum feedstocks.

Research is by no means over. Researchers in Kingston are leading the world in the

development of new high-tenacity nylon yarns for industrial use. These will be used to create a wide variety of products including airplane escape hatches, hockey pants and skates, and dental floss.

Essential to the computer age

Nylon has played a role in the development of printed circuitry, miniaturization of electronic systems and production of chips in the computer age. It is used in the manufacture of compact discs for music as well as optical discs for information storage.

It is anticipated that eight billion pounds of nylon will be manufactured in 1988 — a pound-and-a-half for every person on earth. This will cause some to pause and ponder the negative effects on the environment.

Du Pont seems to be doing its part to minimize those effects. The company’s worldwide organization received the 1987 gold medal from the United Nations Sponsored World Environment Centre. The award jury said that the company’s “outstanding environmental leadership and achievements stand as a model to be emulated by industry throughout the world to help preserve and protect the common abode of mankind.”

The real importance of nylon, say industry officials, lies in the fact that, for the first time, basic elements had been specifically made into a molecule tailored to become a textile fibre. Human beings had stopped trying to imitate silk worms and had struck out on their own to create a fibre unlike any other.

John McGowan is a free-lance writer from Scarborough, Ont.

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Feature

Labour group's convention addresses government

Reinder J. Klein

VANCOUVER — Sixty delegates to the Christian Labour Association of Canada's 35th convention on Apr. 9 passed five resolutions addressed to four governments.

The delegates also re-elected four members to CLAC's national board, approved a 1988 budget, and listened to a variety of reports. That evening, 300 local supporters joined them in a closing banquet.

Founded in 1952, CLAC has grown to include a nationwide membership of 9,000 workers drawn from the construction, transportation, forestry and manufacturing industries and health care services. CLAC has a total budget of nearly \$1.5-million.

While most labour unions tend to be preoccupied with maximizing wages and enhancing their own power through adversarial postures, CLAC claims to seek to "restore workers to a place of responsibility and dignity, and to develop a responsible and just set of social and economic policies."

Messages to governments

Within that context, convention delegates passed a resolution addressed to Prime Minister Mulroney that gave approval "in principle" to the free trade agreement between Canada and the United States.

The approval, however, was hedged with five specific conditions, and concluded with the observation that the agreement might be beneficial "if Canadian unions and businesses are willing to explore new methods and encourage co-operation between labour and management."

A second resolution, directed at the government of Ontario, dealt with the Sunday shopping issue. Concerned about the Peterson government's stated intention to allow municipal governments to decide which stores may or may not be open on Sunday, delegates urged Peterson to keep the existing *Retail Business Holiday Act* and "to develop guidelines concerning Sunday shopping within the recommendations of the Legislature's Select Committee submitted ... in 1987."

Two other resolutions were addressed to the Alberta government, one urging that compulsory binding arbitration be extended to all health care workers, the other recommending that the use of subcontracting provisions be restricted to non-union situations only.

Finally, in a move some may interpret as granting a blessing



Photo: Steve Roos; Co Vanderlaan
Christian Labour Association convention board members lead delegates through necessary business at CLAC's recent 35th national convention.

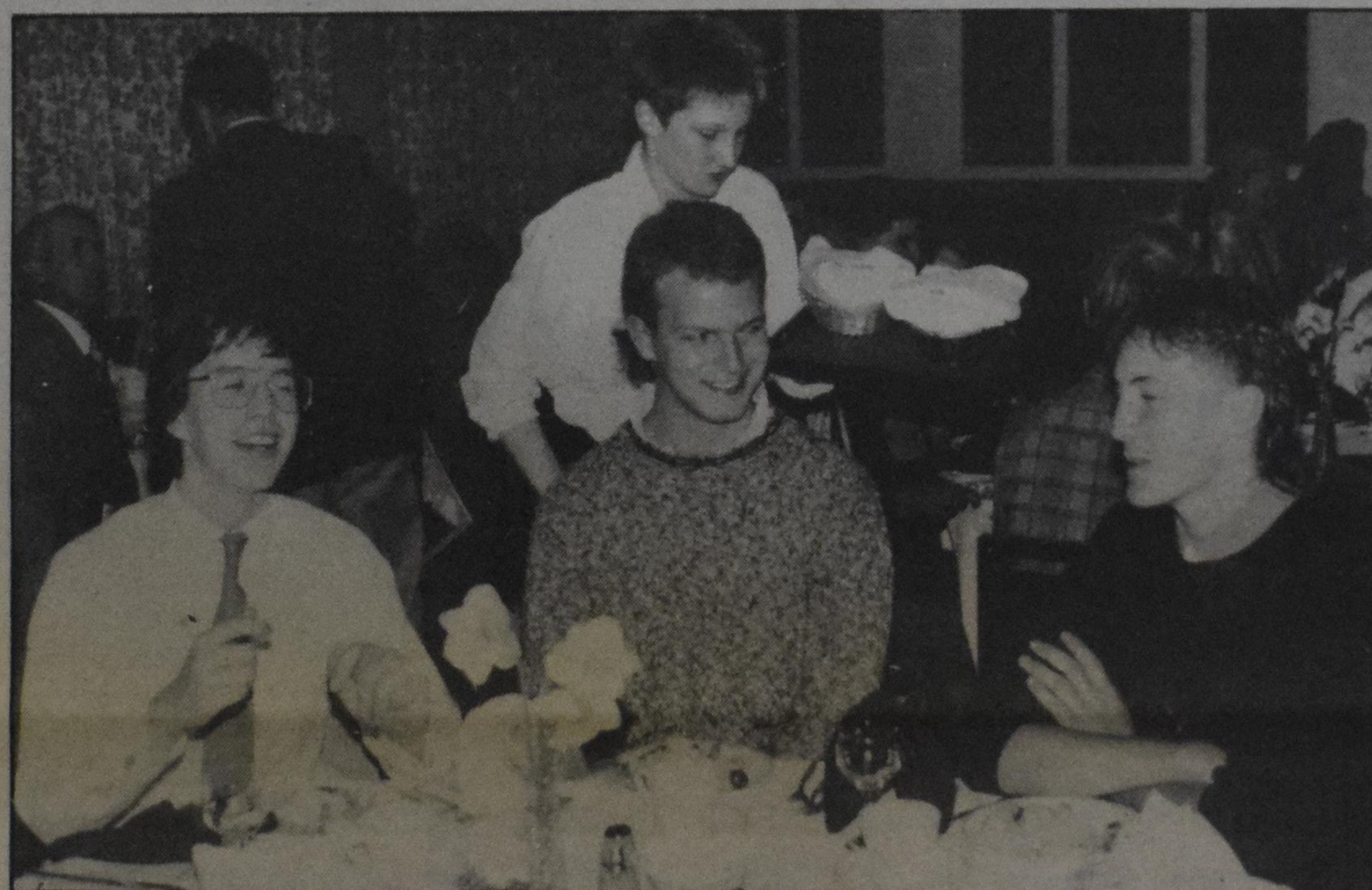


Photo: Steve Roos; Co Vanderlaan
Three young CLAC supporters enjoy the banquet at the Christian Labour Association's 35th national convention.

to the current privatizing craze in British Columbia, the Vander Zalm government was commended for its ambition to increase "employee share ownership." Some changes to the proposed legislation were recommended to ensure that such ownership be restricted to employees only.

Influence small but properly focused

Asked if it weren't somewhat presumptuous of a union as small as CLAC to take on the world, as it were, Executive Secretary Ed Vanderkloet said it wasn't. "The world is taking on us, not we the world," he asserted. "We may pass resolutions but we're not really getting anywhere. Our influence is very small."

Harry Antonides, CLAC's director of research and education, pointed out that the various submissions to governments all had a clear trade union focus and that CLAC was, therefore, not overstepping its proper boundaries as a union.

As to CLAC's future, it was agreed that research and education would play a significant role in maintaining and further spreading the union's integrated vision of the world. "We have no giants [to

help us] as we struggle," it was observed. Yet it was emphasized that the organization now has 16 field agents, and that many of them possess fine leadership qualities.

Following the discussion, B.C. MLA Nick Loenen brought greetings from Premier Vander Zalm and expressed his appreciation for CLAC. "Everybody asks us in government, 'What can you do for me?' You, on the other

hand, place the emphasis on obligation," noted Loenen.

Lack of unity encourages secularization

The evening's featured speaker, Prof. Thomas Langan of Toronto's St. Michael's College, gave a brief review of his presentation after deciding his speech was out of keeping with the mood of the "uproariously funny" entertainment that had just

preceded him.

Stating that Christians must struggle together in pursuing the living truth in a spirit of charity, Langan emphasized the need for unity. "It's God's will that we be one," said the Roman Catholic scholar, adding that "the fragmentation of the church is probably one of the major sources of secularization."

Langan says our pluralistic society is doomed unless we as Christians enter into serious discussions together. "If real Christians can't succeed in searching (for wisdom) together, if we can't discover how we can do this, then who can?" he asked.

Antonides' research was praised as "a beacon," in keeping with the scriptural search for truth through the application of science. However, Langan suggested that there must be a balance between searching for the truth and living it.

As we look for that balance, he said, "we need the fraternal admonishing and correction of one another within the authority structure of Christ's Church. 'See Christians, how they love one another.' An important part of that love for one another is our co-operation in making the church work."

The challenge in that for CLAC, Langan asserted, is to "put Christian truth into practice. Langan told delegates they were witnesses to that truth by their "refusal of Marxist 'necessary class warfare' models of human behaviour, practising instead the enlightened way of seeking co-operation between all those in a common enterprise."

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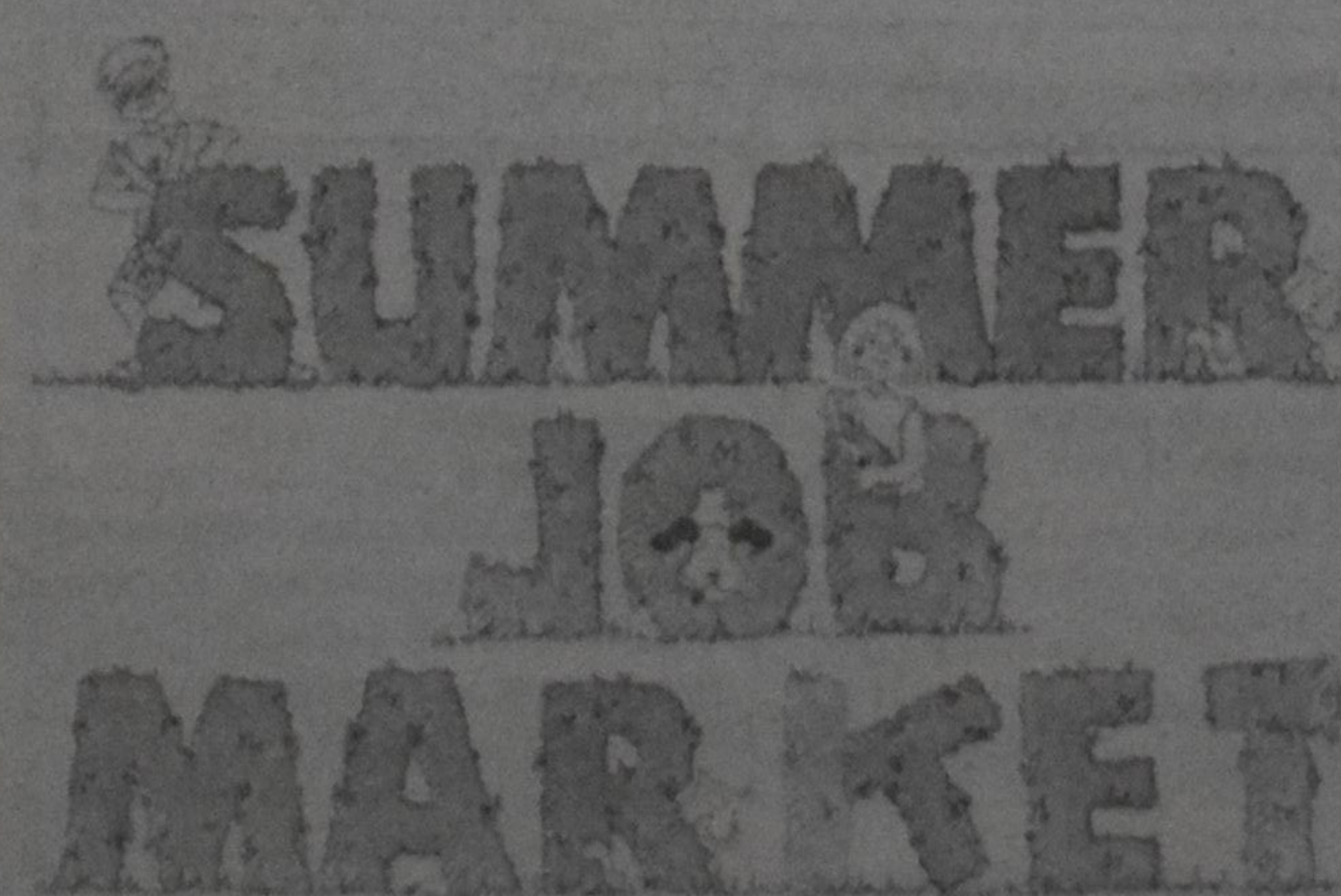
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Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9	 <p><i>Congratulations to Meindert and Antje Boorsma (nee DeKroon) who will celebrate their 60th wedding anniversary, D.V., on May 17, 1988.</i></p> <p>It is with great joy and thanks to our heavenly Father, that we announce the 60th wedding anniversary of our beloved parents, grandparents and great-grandparents,</p> <p>MEINDERT and ANTJE BOORSMA (nee DeKroon)</p> <p>1928 May 17 1988 Hemelum, Friesland Ladner, B.C.</p> <p>We extend a cordial invitation to their friends to an open house at the Ladner Christian Reformed Church, 4594-54A St., Ladner, B.C., May 21, 2:00-4:00 p.m.</p> <p>Kay Coleman Alice & Gordon Livingston Faye Lewis Joe & Joyce Boorsma Pat & John Bartram 15 grandchildren and two great-grandchildren. Mailing address: Ste. 4, 4603 Evergreen Lane, Delta, B.C. V4K 2W7</p>	 <p><i>Congratulations to Gerrit and Clare DeSchiffart who will celebrate their 60th wedding anniversary, D.V., on May 9, 1988.</i></p> <p>Friesland Brockville 1928 May 9 1988</p> <p>With much gratitude to our heavenly Father, we wish to announce the 60th wedding anniversary of,</p> <p>GERRIT and CLARE DESCHIFFART</p> <p>Their wedding text was: "Where you go, I will go and where you stay, I will stay. Your people will be my people and your God, my God." (Ruth 1:16b)</p> <p>Dad and Mom, through the years you have given us much love and shown us God's love in words and deeds. Your God is our God and we thank him for you. Your grateful children and grandchildren:</p> <p>Sidney & Mary DeSchiffart; Gary & Trish Charley & Helen Clarence Ronard Judy & Eppo Brian & Sue Tim Klaas & Bonnie Dijkema; Richard & Ineke Gerald & Lisa Clarence & Jane Sidney & Cindy Elske Cathy David & Hinke Weima; Jeffrey & Bernice Gordon & Debbie Peter & Angela (fiancee) Carol-Ann Martin & Wilma VandenBerg Cathy & Barry Jennifer & Andrew Ralph & Jane Evelina & Henry Cinthia & Fred Andrea Especially many hugs and kisses from your 28 great-grandchildren. Open house on May 14 from 2-4:30 p.m. in the basement of the Bethel Chr. Ref. Church in Brockville. Home address: 80 Centre St., Brockville, ON K6V 5S6</p>	 <p><i>Congratulations to Sjoerd and Maaïke de Jong who will celebrate their 40th wedding anniversary, D.V., on May 6, 1988.</i></p> <p>40th wedding anniversary</p> <p>SJOERD and MAAIKE DE JONG</p> <p>May 6, 1988</p> <p>With joy and thanksgiving to our heavenly Father, the family hopes to commemorate their 40 years of marriage. They welcome friends and neighbours for an evening of praise and celebration to be held Saturday, May 7, 1988, at 7:00 p.m., in the Matilda Township Hall, Dixons Corners. Best wishes only. Address: R.R.#2, Chesterville, ON K0C 1H0</p> <p>Edmonton Burnaby, B.C. 1953 May 15 1988</p> <p>JOHN and LENY LOZIE (nee Barendregt)</p> <p>With joy and thankfulness to our God, we are happy to let our friends know, that we hope to celebrate our 35th wedding anniversary, D.V., on May 14, 1988, in Dordrecht, The Netherlands, with our brothers and sisters who were not present on our wedding day in Edmonton. We pray that the Lord will continue to bless us and our children and grandchildren:</p> <p>Cpt. Wilfred & Caroline Lozie; David, Jason, Cassandra — Edmonton Perry & Coreen Lozie; Matthew, Daniel, Sarah — Edmonton Ralph Lozie — Burnaby, B.C. Rita Lozie — Burnaby, B.C. Started with Prov. 31:10. Married with Psalm 128. Now Prov. 31:28-30 applies. Home address: 7633 Rosewood St., Burnaby, B.C. V5E 2G8</p>	<p>Roden Wyoming 1943 May 5 1988</p> <p>"Great is the Lord and worthy of all praise; his greatness is unfathomable." (Psalm 145:3)</p> <p>It is with great joy and thankfulness to God that we announce the 45th anniversary of our Dad and Mom, Opa and Oma,</p> <p>KLAAS and JANNA DEVRIES (nee Vlonk)</p> <p>Our prayer is that the Lord will continue to bless you and keep you in his care in the years to come. With love and congratulations from your children and grandchildren:</p> <p>Dick & Karen DeVries; David, Jenna — Grand Rapids Alice DeVries — Sarnia</p> <p>We welcome you to celebrate with us at an open house from 2-4 p.m., Saturday, May 7, 1988, at the Wyoming Chr. Ref. Church. Home address: 455 Broadway St., Wyoming, ON N0N 1T0</p>
<p>Births</p> <p>ENGELAGE: With much joy, we, Franklin and Nelly, thank God for entrusting to our care, the precious gift of a boy born on Apr. 12, 1988. DAVID JEFFREY is the first grandchild for Mr. and Mrs. Frank Engelage of Grimsby, and the fifth grandchild for Mr. and Mrs. Evert Rutters of Everett. Home address: Franklin and Nelly Engelage, 451 Hillside Dr., Beamsville, ON L0R 1B0</p> <p>Marriages</p> <p>SIKMA-SENNEMA: Mr. and Mrs. Pier Sikma of Orono and Mr. and Mrs. Wm. Sennema of Hamilton are pleased to announce the forthcoming marriage of their children VALERIE ROSE and NORMAN ALDERT. The wedding will take place, D.V., on Saturday, May 14, 1988, at 3:00 p.m., in the Maranatha Chr. Ref. Church of Bowmanville, Ont. Rev. J. Zantingh will officiate. Valerie and Norm will make their home at 723 Hwy. 53, Ancaster, ON L9G 3N6</p> <p>Anniversaries</p> <p>Oudemirdum, Russell Friesland Ont. 1958 May 8 1988</p> <p>We thank the Lord that we may celebrate the 30th wedding anniversary of our parents,</p> <p>GERLOF and BAUKJE BAKKER (nee Koopman)</p> <p>Congratulations Mom and Dad. Wilma Bakker & Lawrence Lutgendorff — Guelph Dennis Bakker — Waterloo Bill Bakker & Brenda Mackler — Ottawa Anita Bakker — Waterloo & Don Herweyer — Kingston Sylvia Bakker — Russell Home address: R.R.#2, Russell, ON K0A 3B0</p> <p>Vacations</p> <p>Huis te huur in Baarn, Utrecht, wegens vacantie in Canada, June 24 - Aug. 11. Bel Mrs. de Harder in Holland, 011-31-2154-20237 van 12:00-6:00 uur n.m., Canadese tijd.</p>	<p>Anniversaries</p> <p>Anjum, Fr. Brampton, Ont. 1933 May 18 1988</p> <p>By God's grace, with praise and thanksgiving,</p> <p>CECIL and BARBARA DOUMA</p> <p>will celebrate their 55th wedding anniversary. Open house will be held from 2-4 p.m., on Saturday, May 21, 1988, at the Second Chr. Ref. Church, on Steeles Ave., in Brampton, for family and friends. No gifts, please.</p>	<p>Congratulations!</p>	<p>Vacations</p> <p>RICE LAKE</p> <p>Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.</p> <p>Write or phone for brochure: Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p>Anniversaries</p> <p>1928 April 28 1988</p> <p>Thankful to the Lord, we wish to announce the 60th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p>PETER and FEMMIGJE KARSTEN (nee Kwant)</p> <p>It is our prayer that God will bless them and keep them in his care. Ann Karsten — Drayton Alice & Lubbert Steenbergen — Beamsville Jack & Dolores Karsten — Guelph Harry & Christina Karsten — St. Marys Chris & Joe Drost — St. Catharines Susan & George Drost — Drayton Ralph Karsten — Drayton 29 grandchildren, 25 great-grandchildren. Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5</p>

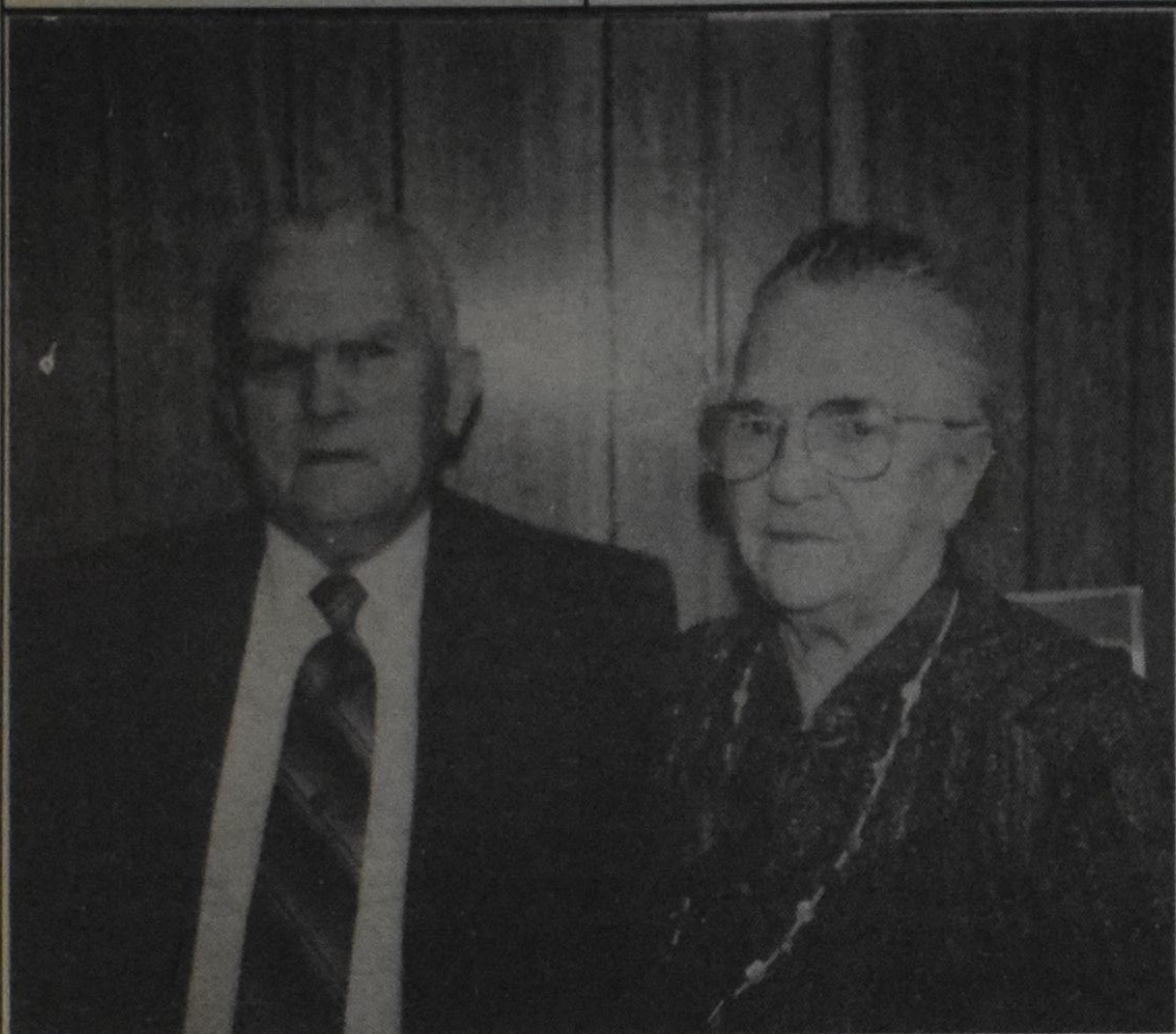
Anniversaries

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Anniversaries



Congratulations to Gerrit and Hendrika Klumpenhower who will celebrate their 55th wedding anniversary, D.V., on May 12, 1988.

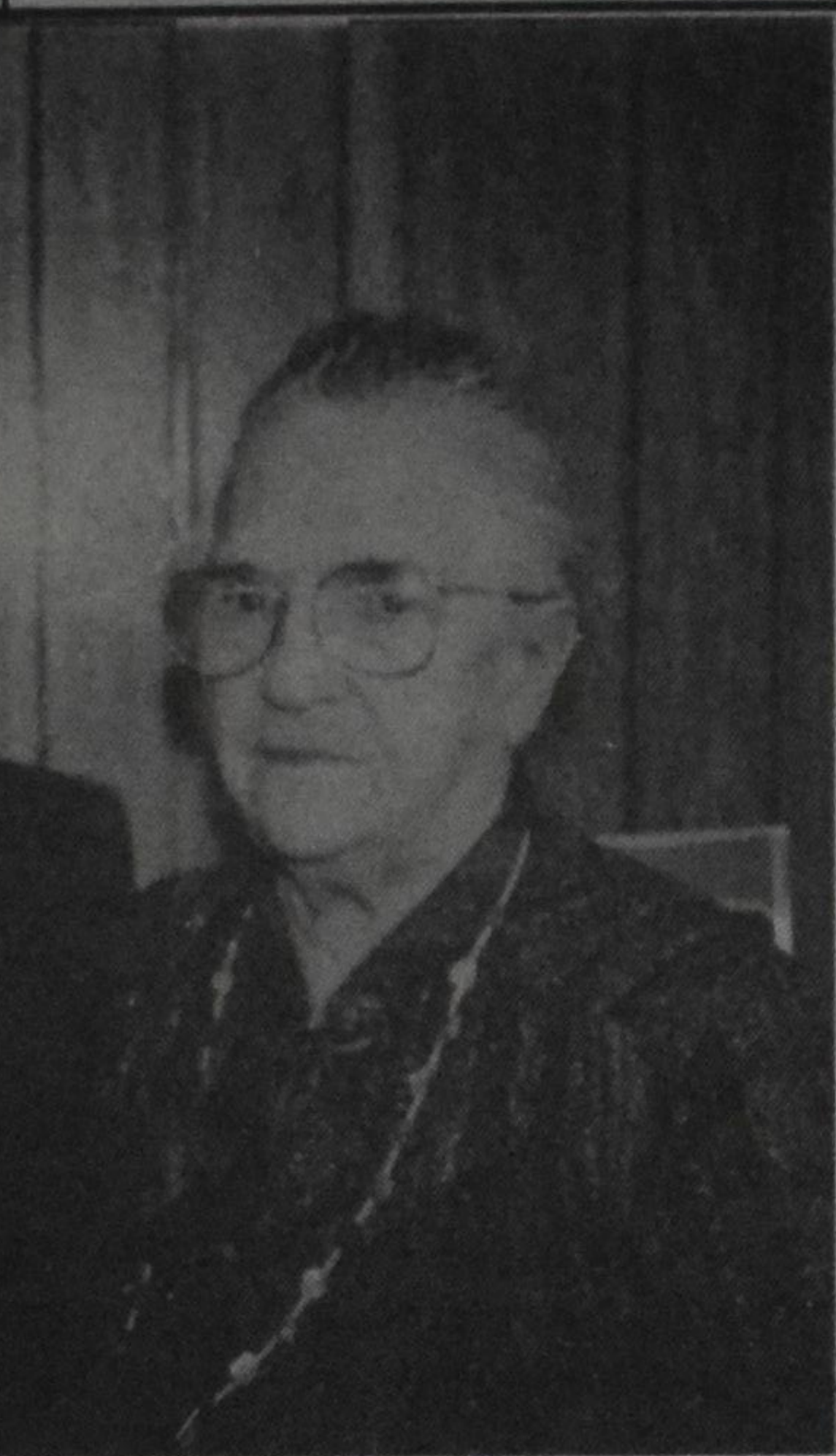
Zuidwolde, Dr. Listowel, Ont.

1933 May 12 1988
We praise and thank our heavenly Father for blessing our parents, grandparents and great-grandparents.

GERRIT WILLEM and HENDRIKA KLUMPENHOWER

with 55 years of marriage.
It is our prayer that the Lord will continue to provide and care for them. May they remain a source of joy and inspiration to us all.
Congratulations and love from your children and grandchildren:
Henry & Tena Klumpenhower — Brampton, Ont.
Jane & Harry
Bill
Pat & Jack (friend)
Tracy & Ted
Ann Rijskes — Gowanstown, Ont.
Rosely & Mark
Jerry & Renee
Mike & Yvonne
Jim
Gary & Helen Klumpenhower — Tohatchi, N.M.
Jack
David
Jim
Mark
Ben & Wilma Klumpenhower — Longview, Alta.
Cathy & John
Norm & Sue
Carol Anne
Betty & Bill Lennips — Chesley, Ont.
Cindy & Paul
Jim
Martin & Ruth (girlfriend)
Rob & Christine (girlfriend)
Doug
Bill
Bill & Mary Klumpenhower — Listowel, Ont.
Rick
Cindy & Rich (friend)
David
Angela
Maria
Sarah
Amy
George & Rita Geerlinks — High River, Alta.
Steven
Bryan
Jennifer
and 10 great-grandchildren.
Open house will be held, D.V., on May 13, at the Kurtzville Hall, from 2-4 p.m. and 7-9 p.m.
Best wishes only, please.
Home address: R.R.#1, Listowel, ON N4W 3G6

More anniversaries on next page.



Congratulations to Gerk and Janke Sikma (nee Soheffer) who will celebrate their 65th wedding anniversary, D.V., on May 10, 1988.

Murmerwoude (Fr.) Kingston, Ont.

1923 May 10 1988
With great joy and thankfulness to the Lord, we announce the 65th wedding anniversary of our parents, grandparents and great-grandparents.

GERK (George) and JANKE (Janet) SIKMA (nee Soheffer)

Hait en Mem, you have always surrounded us with your love and care, and we, your children, grandchildren and great-grandchildren wish to thank you for this and we love you very much.
We pray that God may continue to be near you in the evening of your life.

Mien & Herman Wolvekamp — Kingston, Ont.
Greet & Frans Vanderhout — Oisterwyk, Holland
Jaap & Jannie Sikma — Workum, Holland
Joe & Anita Sikma — Bradford, Ont.
Riek & John VanMazyk — Holland Marsh, Ont.
Albert & Tina Sikma — Cobourg, Ont.
Jopie & Siebe De Jong — Holland Marsh, Ont.
29 grandchildren and 32 great-grandchildren.
1147B Montreal St., Kingston, ON K7K 3K6. Tel: 1-613-549-8213.

Personals

Christian gentleman, 53, wants to hear from Christian ladies in early forties. Reply to file #2489, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9



Congratulations to Johannes and Antje Verburg (nee DeJoode) who will celebrate their 50th wedding anniversary, D.V., on May 4, 1988.

Moordrecht Auburn

1938 May 4 1988
"This is the day that the Lord has made; let us rejoice and be glad in it." (Psalm 118:24)
With praise and thanksgiving to God, we rejoice in announcing the 50th anniversary of our parents, JOHANNES and ANTJE VERBURG (nee DeJoode)

Congratulations and love from your children, grandchildren and great-grandchildren.
May the Lord continue to bless you and keep you in his care.
Peta & John Branderhorst — Hensall
Annette & Derrick VanderKlippe — Toronto
Peter
Tamara
John
Joanne
Janie & Martin Wilts — Auburn
Robert
Anita
Ron
Koos & Rita Verburg — Auburn
John
Maria
Mark
Brenda
Tony & Roely Verburg — Auburn
Raymond
Keith
Mike
Angela
Julie
Wilma & John Hessels — Goderich
Tina
Patricia
Susan
John & Margaret Verburg — Londesboro
Sarah
Joanne
Come and celebrate with us at an open house at the Blyth Community Centre, on May 7, 1988, from 2:00 p.m. - 5:00 p.m.
Best wishes only, please!
Home address: R.R.#1, Auburn, ON N0M 1E0

Hengelo, Geld. Brampton, Ont.

1928 May 4 1988
"He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty." (Psalm 91:1)
With praise and thanksgiving to God, we wish to announce 60 years of marriage of our parents, EVERT and HENTJE LUESINK (nee Hiddink)

Love and congratulations from your children:
Ben & Ricky Luesink — Listowel
Joanne & Hank Kloosterboer — Flescherton
Walter & Elenor Van der Kwaak — Glencoe
Your 14 grandchildren and 10 great-grandchildren.
Home address: 7900 McLaughlin Rd., 2210 Hope Tower, R.R.#10, Brampton, ON L6V 3N2

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Alphen a/d Rijn Keady

1933 April 20 1988
"This is the day the Lord has made, let us rejoice and be glad in it." (Ps. 118:24)

ANDRIES and HERMINA POSTHUMUS (nee Nagtegaal)

With thankfulness to God for his gracious love and faithfulness, we are happy to announce the 55th wedding anniversary of our dear parents, grandparents and great-grandparents.
The family hopes to celebrate this special occasion on Saturday, May 7, 1988.
Congratulations from your children, grandchildren and great-grandchildren:
Wietse & Avelina Posthumus — Ottawa
Andrew
Kathy & Bill De Haan — Kanata
Paul
Rita & Tom Taylor — Newmarket
Laura & Barry Davy; Lindsey, Eric
Wardsville
Leah
Theresa
John
Hennie & Joe Hilverda — Hanover
Lynne & Ron Smeding; Rachel — Belleville
Kim
Lisa
Mark
Leni & Peter Vanderkooy — Bradford
Gwendolyn
Cynthia
Andrea
Peter John
Helen & Mike Dykstra — Clinton
Phillip & Denise (fiancee)
Ruth-Ann & Eric (fiance)
Michael
Andrew
Karin
Herman & Brenda Posthumus — Desboro
Dana
Scott
Andy & Laurie Posthumus — Peterborough
Rob
Lee
Home address: R.R.#2, Desboro, ON N0H 1K0

1948 May 5 1988
We praise the Lord for blessing our parents and grandparents,

JOHN and JENNY SCHOON (nee Bergsma)

with 40 years of marriage and trust that He will continue to provide and care for them in the years to come.
With love and congratulations from your children and grandchildren:
Joyce & Peter; Karen, Jonathan — Willowdale
Teena & Bob; Jennifer — Peterborough
Jack & Cathi; Devon, Philip — Oshawa
Dick & Kim; Rachel, Erin — Port Hope
Alice & Matt; Amy, Mark, Vicky — Windsor, N.S.
Peter — Port Hope
You are invited to an open house on Saturday, May 7, 1988, from 8-10 p.m. in Grace Chr. Ref. Church, 440 King St., Cobourg, Ont.
Home address: 84 Cavan St., Port Hope, ON L1A 3B7

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Classifieds

Anniversaries	Anniversaries	Obituaries	Obituaries	Help Wanted
<p>"Hallelujah! Looft den Heere, want Hij is goed, want zijne goedertierenheid is in eeuwigheid." (Psalm 106: 1)</p> <p>We praise the Lord for blessing our (great) and (grand) and parents with 65 and 40 years of marriage and trust that our God and our Lord will continue to provide and care for them and enrich our lives through them.</p> <p>1923 May 12 1988 65th anniversary</p> <p>PIETER and BONTJE SCHUITEMA (Sennerker)</p> <p>Kloosteburen, The Netherlands</p> <p>1948 May 9 1988 Aduard Oxford Centre 40th anniversary</p> <p>MARTIN and BAUKINA VAN MEEKEREN (Schuitema)</p> <p>Congratulations and much love from your (great) and (grand) and children: Gary & Nona; Tammy — Sweaburg Bonny — Oxford Centre Pieter & Janny; Candace, Jason — Oxford Centre Herman & Marlene; Steven, Michael, Amanda — Ingersoll Bryan — Ingersoll Sylvia & John Kiers — Ingersoll Home address: R.R.#4, Woodstock, ON N4S 7V8</p> <p>Hoogeveen Peterborough 1938 May 1 1988 "O give thanks unto the Lord; for He is good; because his mercy endureth forever." (Psalm 118:1)</p> <p>We rejoice with our parents and grandparents in the celebration of their 50th wedding anniversary.</p> <p>GEERT and JANTJE STOTER (nee Moman)</p> <p>We praise and thank God for the many good years we have shared. Congratulations and love from your children and grandchildren: Joan & Ben Aardema; John, Gerard & Tracey, Joanne, Edward Klompmaker — Peterborough, Ont.</p> <p>Greta & Lambertus Klompmaker; John, Glen, Karen — Bowmanville, Ont.</p> <p>Arend & Jackie Stoter; Kathy, Richard, Michael — Peterborough, Ont.</p> <p>Berend & Cora Stoter; Darren, Jason, Denise, Amy — Peterborough, Ont.</p> <p>Frank & Cathy Stoter; Corinne, Janelle — Belleville, Ont.</p> <p>Jantina Wuis; Carol, Steven — Peterborough, Ont.</p> <p>Gary & Marg Stoter; Ashley, Holly — Bowmanville, Ont.</p> <p>Home address: R.R.#8, Peterborough, ON K9J 6X9</p> <p>1948-1988 A praise of thanksgiving! On Wednesday, May 11th we are remembering the 40th anniversary of our Immigration — to Canada — to Southern Alberta — to Iron Springs. We Thank the Lord for the many, many, blessings He gave us in the past years. In Our Daily Lives — In Our Church Lives — In Our Spiritual Lives. To God be the Glory! We Praise Thee, O God, Our Lord and Our King Accept Thou the Praise we gratefully bring. Thanksgiving and Worship we offer to Thee Thou Ruler of Nations, in whom we are Free. Praise the Lord! May 11, 1988 The Van Zeggelaar Families Box 143 Iron Springs, AB Iron Springs, AB Lethbridge, AB T0K 1G0, Canada Edmonton, AB</p>	<p>1963 May 10 1988 We give thanks to our faithful Father for enabling us to celebrate the 25th wedding anniversary of our parents,</p> <p>GEORGE and GRETA VANDERMEULEN (nee Tigchelaar)</p> <p>on Tuesday, May 10, 1988, D.V. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endures forever." (Ps. 111:10)</p> <p>May God bless you with many more happy years together. With love and congratulations from your children:</p> <p>Herman — at home & Evelyn (girl-friend) Ann & Harv — Troy Karl — at home Benjamin — at home David — at home Frances — at home Open house will be held on Saturday, May 14, 1988, from 1-3 p.m. at Calvin Chr. School, Dundas, Ont. Home address: R.R.#1, Troy, ON L0R 2B0</p>  <p>Congratulations to Jacob and Anna Vander Veer (nee Heidinga) who will celebrate their 50th wedding anniversary, D.V., on May 20, 1988.</p> <p>Leeuwarden Cornwall 1938 May 20 1988 "I lift up my eyes to the hills, where does my help come from? My help comes from the Lord, the maker of heaven and earth. The Lord will keep you from all harm, He will watch over your life; the Lord will watch over your coming and going both now and forever more." (Psalm 121)</p> <p>With joy and gratitude to God, we plan to celebrate the 50th wedding anniversary of our parents and grandparents,</p> <p>JACOB and ANNA VANDERVEER (nee Heidinga)</p> <p>Congratulations and much love from their children and grandchildren:</p> <p>Ed & Henny Vander Veer — Ottawa Jack & Anita Vander Veer — Grand Rapids Jeff & MaryAnn Shutz — Grand Rapids Michael Jim & Hennie Visser — Brampton Kevin & Annette Marcel & Ruth Dorey — Kincardine Tanya, Caroline, Angela Hans & Sadie Van Manen — Oshawa David, Richard, Sara, Robert Tim & Melinda Vander Veer — Cornwall Glenn, Rodney, Matthew, Natasha Home address: 1112 Larin Ave., Cornwall, ON K6H 4C6</p>	<p>"I know not why God's wondrous grace to me He hath made known, nor why, unworthy, Christ in love redeemed me for his own. But I know whom I have believed, and am persuaded that He is able to keep that which I've committed unto him against that day." (Ps. H. 378)</p> <p>On Apr. 9, 1988,</p> <p>TINA HOEKSTRA (nee Smids)</p> <p>went home to be with our Lord, at the age of 52.</p> <p>Beloved wife of Ted Hoekstra, Chatham.</p> <p>Dear mother and grandmother of: Roger & Betty Hoekstra; Jason, Matthew, Jonathan, Marcelle, Jamie Lee — Abbotsford, B.C. Helene & Mickey Christopher; Holly, Benjamin — Garrettsville, Ohio, U.S.A. Karen & Dennis Berrisford; Dennis, Cris — London, Ont. Eric Hoekstra — at home Ted Hoekstra — at home</p> <p>The funeral service was held Apr. 11, 1988, at the Grace Chr. Ref. Church, with Rev. J. Tuininga of Calvary Chr. Ref. Church officiating. Home address: 477 Baldoon Rd., Chatham, ON N7L 5A9</p> <p>"I lift up my eyes to the hills, where does my help come from? My help comes from the Lord, the maker of heaven and earth." (Psalm 121)</p> <p>On Saturday, Apr. 9, 1988, the Lord took home our dear daughter-in-law and sister-in-law,</p> <p>TINA (Smids) HOEKSTRA</p> <p>at the age of 52.</p> <p>May the Lord comfort our brother Ted and his family.</p> <p>Lovingly remembered by Mrs. Margaret (Hoekstra) Hoekstra — Chatham Andrew & Margaret Hoekstra — Chatham Betty & Bill Vroom — Bowmanville, Jean & Jack Hoekstra — Chatham Martha & Ben Sonneveld — Cedar Springs Ed & Janet Hoekstra — Chatham Mary & Herman DeVries — Williamsburg Joe & Susie Hoekstra — Chatham Arnold & Margaret Hoekstra — Wyoming Tina & Harry Okkema — Wallaceburg Rusty & Bea Hoekstra — Camlachie Liz & John Dragstra — Bowmanville</p>	<p>Bestill and know that I am God. The families Pranger, Deen and Haveman express their Christian sympathy to our sister-in-law and aunt, Mrs. Tryntje Jagt in the death of her husband,</p> <p>HENDRIK JAGT</p> <p>May God's love and grace sustain her in this time of sorrow.</p> <p>Apr. 14, 1988.</p> <p>Holland Christian Homes, Trinity Towers, Apt. 315, R.R.#10, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2</p> <p>"For it is by grace you have been saved, through faith and this not from yourself, it is the gift of God." (Eph. 2:8)</p> <p>The Lord, in his infinite wisdom, took unto himself our dear mother, grandmother and great-grandmother,</p> <p>ROELFIEN SMITS (nee Lamain)</p> <p>born Apr. 22, 1916.</p> <p>She passed away Apr. 1, 1988.</p> <p>Since the first of March 1966, widow of Jan Vander Vinne.</p> <p>Lovingly remembered by her husband Johan Smits, Groningen, Holland.</p> <p>Her children: Frances Vander Vinne (nee Zwaagstra) — Rexdale, Ont. Grace & Albert Bultje — Richmond Hill, Ont. Richard & Ingrid Vander Vinne — Surrey, B.C. Tieny Noordam — Brampton, Ont. Mildred & Jake Middel — Thornhill, Ont. Eva & Henk van Rijswoud — Assen, Holland Henk & Marja Vander Vinne — Brampton, Ont. Roelie & Wim Bos — Stedum, Holland 23 grandchildren and two great-grandchildren. Home address: Vestdijklaan 104, 9721 VP, Groningen, The Netherlands.</p>	<p>Full-time help wanted on dairy farm. Good wages and benefits. Four-bedroom house available; close to Chr. Ref. Church and Christian school. Contact Harry Prenger, R.R.#5, Highway 17, Thunder Bay, ON P7C 5M9. Phone: (807) 939-1156.</p> <p>Apprentice electrician wanted. Must be a responsible, mature person and have residential wiring experience. Preferably a 2 or 3 year apprentice with references. Contact: Anva Electric Ltd., P.O. Box 715, Barrie, ON L4M 4Y5 or tel: 705-726-6882.</p> <p>Teacher with ECE certificate needed for Christian day-care centre, now or in September. Apply to Bayfair Daycare, 817 Kingston Rd., E., Box 37, Pickering, ON L1V 2R2 or call Mrs. Middleton at (416) 839-1842.</p> <p>Help wanted on dairy farm. An opportunity for a reliable self-motivated family or person to run modern dairy farm; 40-50 purebred Holstein milk cows. Must have experience with dairy herd management. Modern buildings and house. The successful candidate will have opportunity to build up his own herd. For info. call Drumbo (519) 463-5502.</p> <p>Construction workers wanted. Starting a framing crew. Need workers. Experience is essential. Wages based on experience. Call 892-8492 for interview. Ask for Larry.</p> <p>Greenhouse workers needed for carnation-growing operation in Beamsville area. Experience not essential. Please call: Renkema Florist Ltd., (416) 563-8961.</p> <p>Babysitter wanted in Christian family on fruit and vegetable farm; live-in for the summer. Children ages 5, 4 and 2. Call or write: Pat Rupke, R.R.#1, Beaverton, ON L0K 1A0; (705) 426-9859.</p>
		<p>Help Wanted</p> <p>Immanuel Christian Reformed Church</p> <p>a dynamic, growing, urban congregation in Hamilton, Ont., invites applications from ordained persons for a possible half-time</p> <p>PASTORAL STAFF POSITION</p> <p>Direct inquiries to: Klaas Terpstra, c/o Immanuel Christian Reformed Church 61 Mohawk Rd., W., Hamilton, Ont. Tel: (416) 383-0483</p>		
		<p>Real Estate</p> <p>Broiler chicken farm</p> <p>Newer barn and home on small acreage. 13,000 quota. Located on a paved road in a nice area close to Simcoe, Ont. Very clean operation in excellent condition. Vendors will assist with financing. This farm could easily be managed as a part-time occupation.</p> <p>Call: Ches Counsell 519-423-6595 7-8 a.m. or pager 1-552-5055 THAMES VALLEY REALTY LTD. P.O. Box 1093 Woodstock, ON N4S 8P6</p> <p>For sale: 16 H.A. of the best land in central Alberta with good size house, barns, rootcellar and other buildings. A splendid opportunity with much potential for the right person who wants to go into greenhouses, vegetable-potatoes, nursery, or combination thereof. Retirement reason for sale. For more information contact the owner: George Zee, R.R.#2, Red Deer, AB T4N 5E2. Ph. 403-347-0326.</p>		
		<p>Westminster Theological Seminary</p> <p>announces an opening in the</p> <p>Department of Practical Theology</p> <p>This is a full-time, tenure track position that begins July 1, 1989. Responsibilities include teaching M.Div., M.A.R., and graduate-level courses (14-16 semester hours per academic year), supervision of D.Min. projects, directing the continuing education program and various committee assignments. Applicants should have an earned doctoral degree in an area strongly supportive of teaching in homiletics and must show evidence of potential for scholarly writing and quality teaching. Pastoral experience is required. The Seminary welcomes applications from qualified minority candidates. Commitment to Reformed theology and Presbyterian church government, as shown by subscription to the Westminster Confession of Faith, is required. Salary will be commensurate with rank. Candidates are urged to apply immediately.</p> <p>Contact Dr. Samuel T. Logan, Academic Dean Westminster Theological Seminary Box 27009, Philadelphia, PA 19118</p>		
<p>Why not place your ad in Calvinist Contact?</p>				

Vacations	Summer Job Market	Summer Job Market	Summer Job Market	Teachers
<p>Come to beautiful Wasaga Beach and stay at</p> <p>ALTON LODGES</p> <p>Clean 1- & 2-bedroom housekeeping cottages, friendly family atmosphere, close to beach and river. 20% discount on weekly rates until June 18, 1988.</p> <p>For information write or phone for brochure to:</p> <p>Len & Rita Bette Alton Lodges R.R.#1, Site 130, Box 8 Wasaga Beach, ON L0L 2P0 (705) 429-2420</p>	<p>CLIVE, Alta.: I am a student, 17 years of age, looking for a job in Alberta. I have my high school diploma, experience in typing and sewing and have done odd jobs around a farm. I am also an experienced pianist (10 years: 3, just lessons, 7 years of Royal Conservatory). I enjoy working, mostly indoors, but will also work outside. I also enjoy working with my hands. For more information call (403) 784-3670 and ask for Ruth VanderWekken.</p> <p>CLIVE, Alta.: 20-year-old, 3rd-year university student wishes a job, preferably in Alberta, but willing to relocate anywhere in Canada. Has experience cashiering, milking cows, and some small landscaping. I also have experience working with mildly mentally and physically handicapped children. I enjoy working in- and out-of-doors, and especially working with children (preferably elementary age). I am majoring in special education at the University of Calgary. For more information (before Apr. 28) call 403-289-1358 or (after Apr. 30) call 403-784-3670 and ask for Stephanie VanderWekken.</p> <p>DIDSBURY, Alta.: First-year agricultural college student looking for summer employment on a farm from May-August. Preferably in Alberta. Contact Doug Van Beek at 335-8393 or Box 1461, Didsbury, AB T0M 0W0</p>	<p>HAMILTON: 18-year-old secretarial student at Mohawk College would like a job related to that field. I have finished my first year of office administration with top grades and would like to use my skills to gain some experience. I am available for May-August. Please call Melanie at (416) 383-7223.</p> <p>KENTVILLE, N.S.: 20-year-old college student, who has completed 1 year of a 2 year Plant Science (Hort.) course, is seeking summer employment in a horticultural-related field, preferably in S.W. Ontario. Has prior greenhouse work experience. Available May 2, 1988. For more information please call (after 6 p.m.) (902) 678-2359 or write to: Patricia VanderKloet, R.R.#1, Kentville, N.S. B4N 3V7</p> <p>OTTAWA: 16-year-old Grade 11 student would like to work on dairy farm. Can operate tractors and most machinery. Anywhere in Eastern Ontario. Call 613-728-5130, ask for Paul.</p> <p>PETERBOROUGH: 18-year-old Grade 12 graduate would like to work on a farm for the summer. Willing to work anywhere in Ontario. Has had previous summers of experience. Phone (705) 295-6942 and ask for Cathy.</p>	<p>PORT DOVER, Ont.: 17-year-old student wishes a summer job anywhere in Canada. Worked on a dairy farm all his life, has 7 years experience with milking, can operate tractors and machinery. For more information call 519-428-1630, ask for Tim Bootsma.</p> <p>ST. CATHARINES: I am an 18-year-old female student, looking for full-time summer employment. I have two summers of cashier experience at a small retail establishment. Any outdoor work, farm jobs or physical labour would be my interest, but I would basically do any type of work offered to me. If interested call Beth McKindsey, 935-9832, St. Catharines, Ont.</p> <p>STRATHROY: I am an 18 year old, have experience in general dairy farm work and poultry and can operate tractors and machinery. Plan to go to Ridgetown Agriculture College in October. (belong to the CRC). For more information call (519) 247-3206 and ask for John Vander Deen.</p> <p>THUNDER BAY, Ont.: I am a 16-year-old Grade 11 student and would like a summer job in Thunder Bay. I have experience in baby-sitting and love taking care of children. Call 767-5634 and ask for Karen Ypma.</p>	<p>DUNNVILLE: Dunnville Chr. School invites applications for a possible Grade 2 position and one for Grade 4/5, both for the 1988/89 school year. Our thoughts go out to teachers with strength in music, French and physical education. Please write the principal, Mr. William R. Rang, c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1</p> <p>GUELPH: John Calvin Chr. School, situated in a beautiful university setting, invites applications for a part-time Grade 7 & 8 principal's relief (40%). French and music are an asset. Send inquiries and applications to: Jake Vriend, c/o John Calvin Chr. School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or 836-6507 (home).</p> <p>LINDSAY: Full-time French teacher needed for September 1988 for grades 1-8. Heritage Chr. School, 130 Colborne St., W., Lindsay, ON K9V 3T5. Gerald Brock, Principal (705) 324-8363.</p> <p>LONDON: London District Chr. Secondary School invites applications for possible openings in the areas of visual arts/drama, science and math for the 1988/89 school year. Please send all letters of application and resumes to Henry Kooy, Principal, London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3; tel: (519) 455-4360.</p> <p>NANAIMO, B.C.: Chr. School, on beautiful Vancouver Island, requires a teaching principal commencing September 1988, to serve grades K-9. Applicants with senior math and science qualifications preferred, and must be B.C. certified. Please direct inquiries to: Mr. P. Valkenier, 198 Holland Rd., Nanaimo, B.C. V9R 5K3. Tel: (604) 754-4512.</p> <p>NEERLANDIA, Alta.: Neerlandia School, Alberta. Applications are invited for the following openings for the 88/89 school year.</p> <p>1. a definite opening for a Grade 2 teacher and a possible opening in</p> <p>2. special ed. — resource room for grades 1-6.</p> <p>Please send applications to both: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 and Dr. H. Treleven, Superintendent, County of Barrhead, #11, Barrhead, AB T0G 0E0</p> <p>PORT PERRY: Scugog Chr. School invites applications for a Grade 3, 4, 5 position for September 1988. Contact Education Committee Secretary, Edith Kamminga, Prince Albert, ON L0B 1P0; (416) 985-2538.</p>
<p>An ad in Calvinist Contact gets results!</p>		<p>Attention schools: Call us immediately when your teachers positions are filled.</p>		
<p>Employment wanted</p> <p>Looking for help? Approximately half days? Experienced married herdsman would like the use of house and a barn. References available. Call (519) 644-0879.</p> <p>Dairy farm helper wanted in Holland with exchange for a dairy farm helper looking for work here in S.W. Ontario. Phone: 1-519-762-5358.</p>				
<p>Help Wanted</p> <p>Reliable person with experience in milking required on dairy farm in Eastern Ontario. Excellent house available. Wage and hours negotiable. For information, contact: Bill and Piebe De Jong, R.R.#1, Chesterville, ON K0C 1H0. Tel. (613) 448-3424.</p> <p>Mature person required for ultra-modern dairy farm, or, we have a possible opening for an energetic working couple. 66 tie-stall barn with pipeline, harvestore silos, automatic feeding. Top-notch facilities and working conditions. Milking and operation of equipment part of responsibility. Experience an asset. References required. Excellent, well-paying position for the appropriate person or couple. Phone Bert Dykstra, Clinton, Ont. (519) 482-7811.</p>				
<p>EXECUTIVE DIRECTOR/ CO-ORDINATOR WANTED</p> <p>Citizens for Public Justice invites applications for the position of executive director. The person will oversee all CPJ national office functions, co-ordinate national and regional projects and facilitate staff development. Send applications including detailed resume, covering letter and references to Personnel Committee, Citizens for Public Justice, 229 College St., Toronto, ON M5T 1R4.</p>				
<p>Now accepting applications for a full-time</p> <p>MECHANIC/MAINTENANCE PERSON</p> <p>with</p> <p>Christian Reformed World Missions in Nigeria.</p> <p>Ability to overhaul diesel and gas engines essential. Electrical experience also required.</p> <p>Contact:</p> <p>Personnel Department</p> <p>(646) 246-0703</p>  <p>Christian Reformed World Missions</p>				
		<p>REDEEMER COLLEGE</p> <p>is beginning a</p> <p>CONCERT BAND</p> <p>in 1988-89</p> <p>and will require a part-time director to conduct it.</p> <p>Applicants should possess at least a bachelor's degree and have previous band directing experience; an ability to also teach one or several woodwind or brass instruments is preferred.</p> <p>Letters of application, curriculum vitae, transcripts and letters of reference should be sent to:</p> <p>Dr. Justin Cooper Vice-President (Academic) Redeemer College Ancaster, Ontario L9G 3N6</p> <p><i>Deadline: May 13, 1988 or until filled.</i></p>		
		<p>Thunder Bay Christian School</p> <p>invites applications for a</p> <p>teaching principal</p> <p>(effective 1988/89 school term)</p> <p>We are looking for a principal who can give leadership from a Christian perspective. Thunder Bay Christian School is a fast-growing school with new facilities and an enrolment of 165 students from K-8. We offer an attractive compensation package with partial relocation expenses. Thunder Bay provides excellent recreational and cultural activities with a population of 115,000 people, and a large supportive Christian school community.</p> <p>Teaching positions for primary and junior division also required.</p> <p>Send applications, resume and references to:</p> <p>Selection Committee c/o Thunder Bay Christian School R.R.2, Arthur St. W., Thunder Bay, ON P7C 4V1 For further information, contact B. De Peuter: (807) 622-2578 (eve.)</p>		
			<p>AYLMER: Immanuel Chr. School invites applications for a definite, part-time (40-60%) opening in the grades 4 through 8 area. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call: (519) 773-8476 (school); (519) 773-5009 (home).</p> <p>BRAMPTON: John Knox Chr. School invites applications for openings in the junior and primary grades including junior kindergarten for September 1988. Interested applicants, please send resume and/or inquiries to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236 and 457-7250.</p> <p>BURLINGTON: Trinity Chr. School has definite openings for a full- and half-time teaching position. Our needs are in the senior area and special education. Please send a resume to the principal, Trinity Chr. School, 650 Walker's Line, Burlington, ON L7N 2E7</p> <p>DUNCAN, B.C.: Duncan Chr. School invites applications for a secondary math/computer science teaching position for the school year 1988/89. Please send letter of application and resume to: Mrs. Rose Bakker, Box 844, Duncan, B.C. V9L 3Y2 or phone: (604) 746-5537.</p>	
			<p>Teachers</p>	
				<p>Classifieds and events on next page.</p>
			<p>Pacific Christian School Victoria, B.C.</p> <p>offering an integrated Christian education to over 600 students on beautiful Vancouver Island, invites applications from teachers, certifiable in B.C., for the following secondary positions:</p> <p>science (chemistry major)</p> <p><i>Possible part-time opening in:</i></p> <p>home economics</p> <p>Contact:</p> <p>Mr. John Messelink, Principal 654 Agnes St., Victoria, B.C. V8Z 2E6 Tel. (604) 479-4532</p>	

Dutch/Events/Classifieds

Teachers

RED DEER, AB: The Red Deer Chr. School invites applications for possible openings in junior high, intermediate and primary grades. Expertise in one or more of the following areas will be considered an asset: social studies, art, phys. ed., French and/or music. Direct all inquiries to: Mr. R. Duggan, Principal, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5795.

STRATHROY: John Calvin Chr. School, Strathroy, will require a part-time French teacher with a possibility for some principal relief (total approximately 48% time) for the 1988-89 school year. Please forward all letters of inquiry to: Mr. H. Wiersema, Principal, John Calvin Chr. School, 48 York St., Strathroy, ON N7G 2E3

Teachers

UTTERSON: Muskoka Chr. School requires a teacher for a combined Grade 3, 4 and 5 class, starting September 1988. Contact: Mr. Bill Fitch, Principal, P.O. Box 150, Utterson, ON P0B 1M0. Phone 705-385-2847.

WILLIAMSBURG, ON: Timothy Chr. School is inviting applications for openings at the Grade 3/4 and 5/6 levels for Sept., 1988. Please address all applications to: The Principal, Timothy Chr. School, Williamsburg, ON K0C 2H0. Tel.: (613) 535-2687.

WILLOWDALE: WILLOWDALE Chr. School invites applications for a 60% teaching position at the Grade 5/6 level. If you'd like to join a dynamic school which offers quality Christian education to the Metro Toronto area, please send your resume to: Mr. A. Ben Harsevoort, Principal, c/o 60 Hilda Ave., North York, ON M2M 1V5. Phone: (416) 222-1711 (school) or 665-3133 (home).

Calendar of Events returns next week

Hollandse dag 1988

De 18de Hollandse dag wordt dit jaar gehouden op Hemelvaartsdag, donderdag, 12 mei, D.V., in de York CRC

Aanvang is 's morgens 10 uur.

Spreker voor de middag is Rev. Kuntz van Kitchener

Voor lunch wordt gezorgd. Degenen die aan het programma willen meewerken, worden verzocht contact op te nemen met:

R. DEBOER TELEF: (416) 768-3634

De Evangelische Omroep (E.O.)

presenteert:

Met Muziek Het Hele Land Door

met medewerking van bekende Nederlandse artiesten en groepen zoals

- radio- en televisie orkest PSALTER
- GEBROEDERS BROUWER — trompet
- vocal groep VOICE
- de soliste ROSE GLISTEN

Er wordt tevens een interessante quiz gehouden met als hoofdonderwerp "Wat weet U nog van Nederland" en vragen over Nederland, kerk en bijbel.

De avond wordt gehouden op

dinsdag 10 mei, 7:30 p.m.

in de Heritage Hall van Holland Christian Homes

7900 McLaughlin Rd. S. in Brampton

Toegang is gratis. Kom vroeg om zeker te zijn van een plaatsje.

SISKIND, CROMARTY

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FAX: (519) 672-6065

De tijdgeest

K. de Jong Ozn.

Ongetwijfeld zal er zoiets als een tijdgeest bestaan. Daartoe behoren een groot aantal opvattingen, gedachten die kenmerkend zijn voor een bepaalde tijd. Waar elke tijd uiteindelijk het onderwijs krijgt dat hij verdient, dat bij hem past, omdat het gegeven wordt door mensen van die tijd, zal die tijdgeest zich ook in dat onderwijs manifesteren.

"De tijdgeest wil ons tronen naar Mammons hoogaltaar. Het liefst zag hij 's lands zonen de bloem der natie daar."

Deze regels uit een lied uit de gereformeerde jeugdbeweging van zo'n vijftig jaar geleden schoten mij te binnen, toen ik nadacht over het begrip tijdgeest. Men kende ook toen al de tijdgeest een macht toe omdat hij vaak zo ongemerkt zijn gang ging. Niemand ontkomt er aan, maar het is wel zaak hem steeds weer proberen op te sporen, te ontmaskeren ook.

Zo werkt die tijdgeest ook in het onderwijs en dan wel in de eerste plaats bij de onderwijsgeevenden, de man en de vrouw in en voor de klas.

Onderwijsgeevenden

Immers: "de eeuw is ook in hun hart gelegd," in grote en kleine dingen. Ze zijn kinderen van deze tijd, ze kijken naar de televisie, worden van alle kanten beïnvloed door de tijdgeest, vaak veel meer dan ze zelf in de gaten hebben. Om een klein voorbeeld te noemen: let maar eens op de manier waarop vele onderwijsgeevenden op school gekleed gaan, vergelijk dat maar eens met de situatie van zo'n 20 à 25 jaar geleden. Ook daarin is een heel stuk non-conformisme van de jaren zestig en zeventig terug te vinden. (Hoewel dat duidelijk op z'n retour is!)

Die onderwijsgeevenden worden tegenwoordig regelmatig opgeschrikt door opmerkingen over de kwaliteit van het onderwijs. Daar zou het niet best mee zijn gesteld. Nu is kwaliteit hier een zeer rekbaar begrip, waarvan de duiding zeker mee bepaald wordt door de tijdgeest.

Zo leest men momenteel regelmatig verhalen over leerlingen die na het verlaten van het basisonderwijs nog verre van foutloos, zonder spellingsfouten, zouden kunnen schrijven. Ook zouden ze nog geen eenvoudig briefje kunnen opstellen. Daarnaast doen er verhalen de ronde over pabo-studenten, de onderwijsgeevenden van de toekomst, die zo slecht zouden kunnen rekenen, dat ze de sommen van de hoogste klas van de basisschool niet zouden kunnen maken. Een tussenopmerking: men zij voorzichtig met opmerkingen, dat het met al deze zaken vroeger zoveel beter gesteld was. Er zijn n.l. geen resultaten van onderzoeken bekend, die daarvoor de harde bewijzen kunnen leveren.

Als je als onderwijsgevende deze verhalen over de kwaliteit van het onderwijs hoort, ga je onwillekeurig eens bij jezelf te rade en vraag je je misschien af, of je aan bepaalde zaken niet nog meer aandacht zou moeten besteden. Ook de overheid doet dat, voor wie het onderwijs "een voorwerp van aanhoudende zorg" moet zijn ingevolge de Grondwet. Ziedaar de tijdgeest aan het werk.

De tijdgeest

Je zou de achtergrond van de huidige zorg om de kwaliteit als volgt kunnen omschrijven. In het onderwijs zou het er om gaan, ten behoeve van de welvaart van het land en de mensen, jonge mensen van topkwaliteit te leveren, specialisten ook. Een citaat: "Wie (vooral intellectueel) getalenteerd is, moet reeds op

school vlot carrière kunnen maken. Voor vele, vele leerlingen zal het blijven bij een type vorming die men algemeen zakelijk en communicatief kan noemen, slechts weinigen krijgen de hoogwaardige specialistische opleiding die noodzakelijk is om toegang te krijgen tot de machtscentra van de ultra-moderne maatschappij."

Als er van de kant van de overheid en van de kant van het bedrijfsleven (en van de W.R.R.) een steeds dringender roep is om "meer kwaliteit in het onderwijs," dan is m.n. in bovenstaand citaat de achtergrond mede geschetst.

Daar zit een stuk materialisme in, pragmatisme en ook individualisme. Populairder gezegd: je herkent er iets in van de slogan: je bent jong en je wilt wat (voor jezelf!).

Natuurlijk heeft het onderwijs mede ten doel ook hoogwaardige specialistische opleidingen te verzorgen. Daarbij heeft de overheid er o.a. op toe te zien, dat iedereen behoorlijk leert rekenen en schrijven etc. etc.

Een heel essentieel punt is echter: waar ga je bij dit alles van uit? Daar kan de tijdgeest van grote invloed op zijn.

Is b.v. de maatschappij, wat zij vraagt, norm voor het onderwijs? Naar mijn mening ligt het zo niet. Het onderwijs (dit is de generatie van volwassenen die als taak heeft de opvoeding van een volgende generatie) heeft in dezen een eigen verantwoordelijkheid. En daarbij gaat het er om wat zij ziet als de toekomst van de mens, onze cultuur, onze samenleving. Wat wil zij aan cultuur en traditie overdragen, welke perspectieven heeft zij de jeugd te bieden vanuit haar overtuiging. En daarbij speelt niet alleen de tijdgeest een rol, die wisselt, maar vooral: van welke levens- en wereldbeschouwing gaat men uit.

Aan de christen geeft de Bijbel op dit punt allerlei handreikingen. Om eens een lijn aan te geven: de leerlingen te leren de heenreis naar God, en de terugreis naar de wereld.

De grote vraag is: wat kun je, moet je met zo'n notie, als je onze tijdgeest eens wat nader gaat analyseren? Zeker is, dat zij er één is van een steeds verder seculariserende cultuur, die steeds minder christelijke noties bevat. In die cultuur staat ook het confessioneel onderwijs. Zij heeft aan eisen van de overheid te voldoen. Maar zij heeft in de eerste plaats de taak, gebruik makend van haar vrijheid, in deze steeds meer haar eigen weg te gaan. Tegen de tijdgeest in? Zeker weten.

Overgenomen uit: Friesch Dagblad, 14 juli, 1987.

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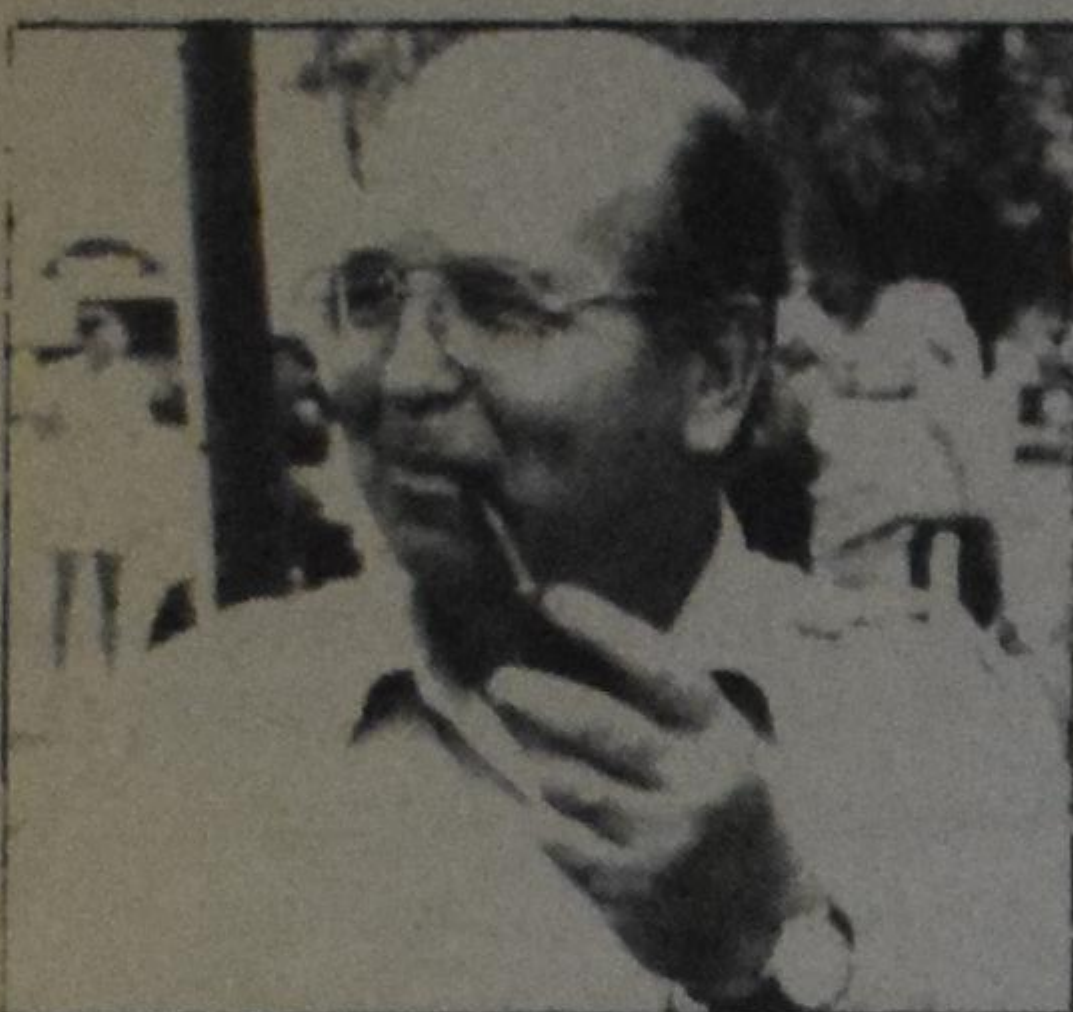
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Kommentaar met een knipoog

Herman de Jong

Ik maak er niets van deze keer. Ik wilde schrijven over een klein, stevig vrouwtje en een lange magere man. Het verhaal zit ergens in mijn achterhoofd, maar als ik me aan het schrijven zet willen de zinnen zich niet aaneen laten rijen. Daarom begin ik zo maar ... zo maar in het wilde weg. Dat is een enge zaak, want je weet niet waar je terecht komt.

Geef je jezelf teveel bloot, dan wordt het te persoonlijk, en zet je je onmiddellijke omgeving op stelten: wat is er wel met hem!

Ga je iets onnozels schrijven, dan werk je weer niet mee aan het religieus-culturele mandaat van het blad die je stukken opneemt. Schrijf ik iets over uit Camera Obscura dan pleeg ik plagiaat en ik zou Nicolaas Beets' rijke woordenkeus toch niet kunnen verdonkeremen, want zo obscuur was zijn camera niet.

Het valt niet mee om de andere week maar weer met een verhaal voor de dag te moeten komen. Vooral niet in het voorjaar! Het voorjaar is een nare tijd voor mij, want ik raak dan depressief. Ik roei tegen de jaargetijden in. Als de lente bloeit, knapt de bloem die boven aan de stengel van mijn ruggewervel zit (het lijkt trouwens meer op een bloemkool) op onverklaarbare manier af.

Verlepte bloembaadjes liggen naast de gele crocusjes, die ik vanuit het raam van mijn kantoor kan zien. De lente is voor mij geen zoet geluid, maar het loeien van een misthoorn. Als ik 's morgens vroeg opsta omdat de lentezon mijn ogen kietelt, zegt mijn verstand "boe" voordat mijn lichaam "hoera" kan roepen. Het merkwaardige is dat (nu al voor jaren) elke lente een depressie in mij teweegbrengt.

Ik ben er nu weer een beetje bovenop geraakt, zodat ik er objectief over kan schrijven. Twee weken geleden zou ik dat niet hebben kunnen doen. Elke zin zou zijn uitgewist door een vloed van tranen, want iemand die zich in het dal van een depressie beweegt, heeft erg met zichzelf te doen. Elk lichaamspijntje ontwikkelt zich in een vermoeden dat het wel es heel erg kan zijn. Ofschoon je omringt bent door heel lieve mensen, voel je je toch van allen verlaten.

In de kerk branden er tranen in je ogen tijdens lofliederen, en "Amazing Grace" of "Till We Meet Again" wringen een snik naar de keel. Je anders zo rotsvaste geloof brand op het

laagste pitje, maar toch weet je heel goed dat de Heilige Geest voor je bidt met onuitsprekelijke zuchtigen. Men moet echter twijfel nooit verwarren met depressie, ofschoon het ene zowel als het andere het resultaat van elkaar kan zijn.

De molenwieken draaien

Terwijl ik dit neerschrijf merk ik dat de laatste depressiebaren nog over mij heenspoelen, want ik rammel maar wat an, maak me niet druk om puntige paragrafen. Iemand die in hetzelfde schuitje vaart, zal weten waar ik het over heb. Nee, geen lome, slome gedachten dwalen er door je hersenen. Ofschoon het lichaam zich lusteloos voelt werkt dat bloemkooltje op volle toeren. Maar dan wel op een andere manier, dat wel!

Vier gedachtjes wentelen om en om, verdringen elkaar als molenwieken in een lauwe bries. Om en om ... om en om! Logisch verbonden zijn ze niet, die ellendige vier gedachtjes. Was dat maar zo, dan zou je er tenminste nog wijs uit kunnen worden. Vier gedachtjes, die zwaar over de drempel van je onderbewustzijn bonken!

En alle vier vragen ze beleefd doch dringend om aandacht. Zodra het moede hoofd het kussen raakt, komen ze uit dat donkere hok, waarin je ze hebt verdrongen. Ben ik kind van God? ... hoe betaal ik die laatste auto reparatie? ... waarom kan ik zo gemakkelijk de honger in Ethiopië vergeten? ... hoe zit dat nu met dat ene kind van ons die zijn draai niet kan vinden? Je sluit je ogen, want zo graag wil je slapen, maar je denkt maar door en door, je lichaam dommelt maar je brein is klaar wakker.

Dan schuif je je bed uit, langzaam en voorzichtig, want die daar naast je ligt mag niet weten dat je nog maar weer es een paar uur aan de keukentafel zit te lezen. Een slaappil wil je niet nemen, want je wilt doordenken, die maalstroom zal toch een keer ophouden. Ga nou niet huilen, daar schiet je ook niets mee op. Er zijn mensen met meer verdriet. Je doet het toch jezelf aan? Maar daar is de auto weer,

daar is God weer, en Ethiopië en het kind die het zo moeilijk heeft

De bladzijden van wat je leest sla je toereloos om als de bladzijden van je leven, het leven dat niet verdrietig mag zijn, want als Gods kind behoort je vrolijk te wezen. Maakt het geloof niet blij? Dat geldt voor u en mij ... zalig zijn zij, vrolijk en blij Jazeker ga maar een poosje rijmen, misschien staan de molenwieken dan stil. Misschien krijgt de molenaar het voor elkaar.

De sleutel bij 't raam

Ik kan geen redenen vinden voor mijn voorjaarsdepressie. Het werk gaat uitstekend, het huwelijk heeft slechtere tijden gekend, de kinderen maken het goed, gezondheid is redelijk als ik de rugpijn wegdenk, de kerkelijke literatuur lees ik met plezier, want ik vertik het me op kankerblaadjes te abonneren, ik heb plezier in mijn wekelijkse "Friendship Club" en de schrijverij voor C.C. (hoe onbeholpen dan ook) enzovoort. En dan toch die nare vier weken! Een chemische reactie in je lichaam? Of is deze mini-depressie toch nog een gevolg van een veel diepere depressie waar ik in 1970 doorheen moest worstelen? Zijn er dan toch nog steeds weer onopgeloste problemen die om een oplossing vragen?

Eén ding is zeker! De meeste mensen die het bovenstaande bekend voorkomt, blijven niet in zak en as zitten. U mag gerust veronderstellen dat na bijna iedere depressie de zon weer gaat schijnen. Psychologen en therapeuten kunnen je een end in de goede richting duwen. En mocht u tijdens een dieptepunt in uw leven gaan twijfelen aan het bestaan van een zorgende Heer, Hem misschien zo ver van u verwijderd weet, dat bidden geen zin meer heeft, dan weet u later toch dat God er *al die tijd* was en er zelfs geen ogenblik aan dacht om zijn droeve kind te verlaten. Eens schreef ik een gedichtje in het Engels. Ik zal proberen het zo goed mogelijk te vertalen.

Herman de Jong woont in Jordan Station, Ont.

Voorjaar in mijn hoofd?

Ik kan niet bidden, Heer ik sloot de deur tot U.
Ik wierp de sleutel weg ... en kan het niet meer vinden.
Toch wacht ik ... ik wacht tot ik weer met U kan spreken.
Toen ik nog kind was — ik ga slapen, 'k ben zo moe —
luisterde U toch? Bent U nu moe, slaapt U?
Ik weet het, Heer, zo is het niet!
U bent er altijd ... U houdt Uw genagelde hand aan Uw oor.
U rust de andere op Uw Vaders arm, wachtende,
steeds maar wachtende.
Maar weer zult U mijn gezicht naar het kruis van het
deurraampje draaien,
waar ik zo vaak door keek, verlangende naar de parelende dauw
van Uw genade. U zult glimlachen en zeggen:
Zoon, je legde toch de sleutel op het kruis van het raampje,
lang geleden ... ben je dat nu *helemaal* vergeten?

Weekly Crossword

by I. Miller

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Last Week's Puzzle

CAPRI	GIZA	IDES
ALLIN	AVOW	DIRE
MOUNTEBANK	ISLE	
EGGER	NEWCOMER	
DRIB	ALTO	
COMO	COHERE	UPS
ENOW	AGENDA	NAP
SAUNA	ORE	RETIA
TIN	RETORT	VENI
ART	ORANGE	EDEN
SAME	YSER	
SPIRACLE	TRYMA	
PUNT	TANTAMOUNT	
IRAE	OLIO	ANITA
NEIL	RODE	SERIN



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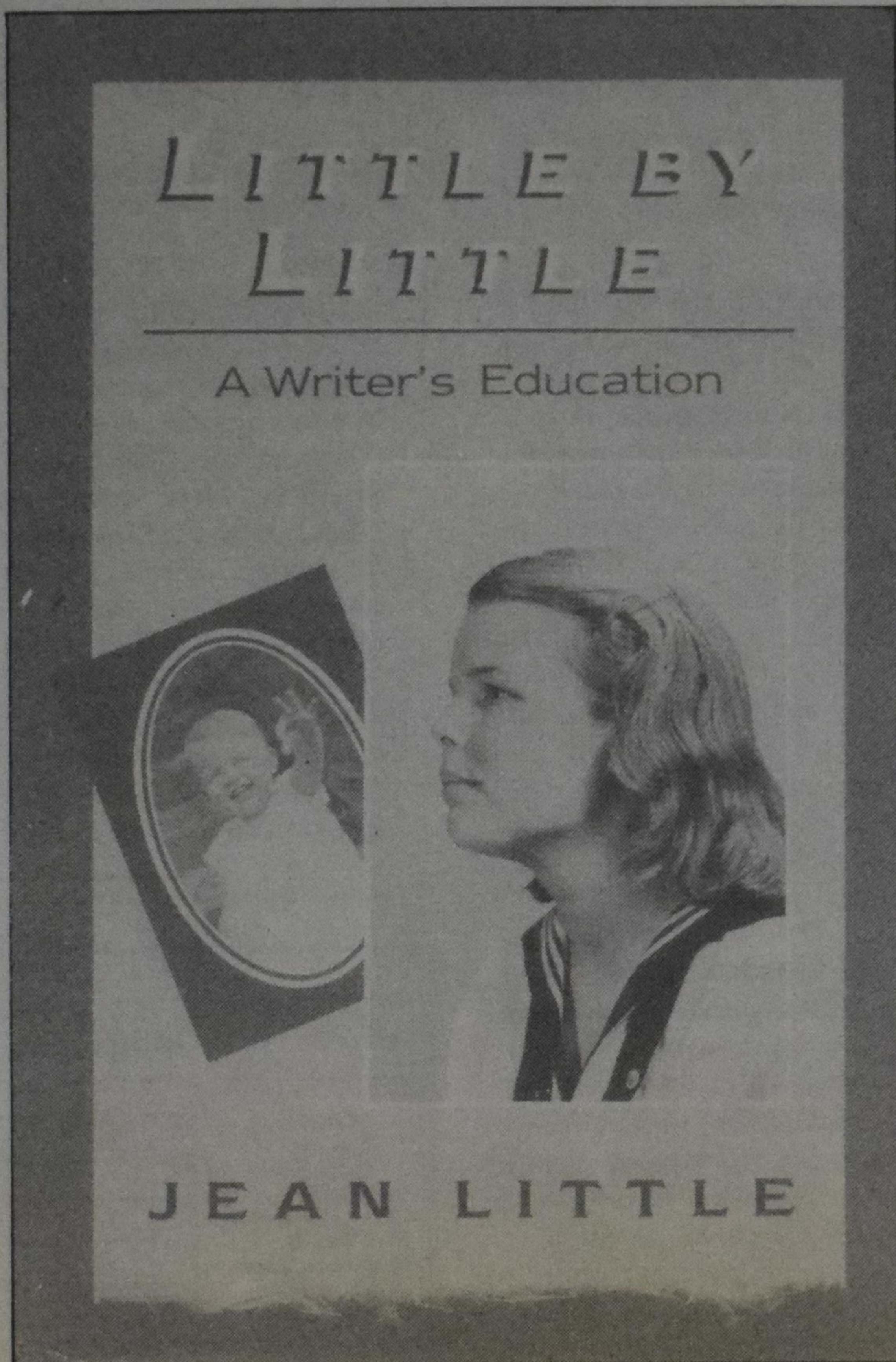
Growing up with imagination

Little by Little: A Writer's Education, by Jean Little. Markham, Ont., 1987. Hardcover, 233 pages. \$14.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

"I do not have BAD eyes" Jean shot back at Marilyn. "I can climb any tree I want." But Marilyn's mother had insisted Jean had bad eyes and shouldn't try anything dangerous. From her earliest remembrances on, Jean Little knew her eyes were different from other children's. Different yes, but not bad. "Children could be bad. But not eyes."

Jean Little was nearly blind and her childhood held too many of these painful experiences. Children teased her with taunts of "cross-eyed," and her classmates often snickered openly as they watched her read. With her nose rubbing the page and her whole head moving along with the words, Jan did present an unusual sight. Even a highschool teacher exploded at her one day when Jean asked to be shown once more where something went. "I'm paid to teach normal students; not abnormal ones."

Little by Little: A Writer's Education is Jean Little's liberally fictionalized autobiography. Beginning her book with an author's note, she says, "I liked stories better than facts. So as I began telling the story of my life, in spite of myself, it turned into a tale compounded of both truth and imagination." Little's book takes us from her earliest childhood days in Taiwan, where her parents were missionary doctors, to the publication of her first novel, *Mine for Keeps*. When the Second World War began, the Littles moved back to Canada and eventually settled in



Guelph, Ont.

Already as a child of four or five Jean remembers her love for words and the great satisfaction she felt as she wove them into stories. She even used the piano for telling stories. The low notes would be the loud rumbling of a mean giant; the treble keys would respond as the terrified little girl ran for safety. It was not until fifth grade that Jean realized how powerful words could be. Being late for school one morning, she wove an incredibly fantastic tale as an excuse for her tardiness. As the class sat spell-bound in stunned silence Jean discovered something about the power of

mere words, something she never forgot.

As we read from chapter to chapter we admire the lonely girl who is often the subject of scornful ridicule. It's no wonder she fled into a world of reading and hid inside her fertile imagination. Growing up disabled did not deter Jean from pursuing her dreams. She attended regular schools, graduated from university and became a writer.

Little by Little is a warm tribute to an extremely supportive and encouraging family. Jean's mother never allowed her daughter to wallow in self-pity. She enrolled her in camp and signed her up for horseback-riding lessons, knowing both would be difficult. Jean's father had saved all her poems and surprised her with her first published booklet. Although it angered her to see her cherished words edited, Jean credits her father for preparing her to work with "real" editors.

Throughout this book we notice the author's incredible self-knowledge, even as a very young child. Perhaps this results from enduring so many painful experiences, or it might be attributed to the author's adult insights as she reminisces. Whatever the case, this is an engaging book to read. Through poignant and often amusing episodes, we meet a person who has succeeded despite her disability.

Young readers 10 years and up will be moved by Jean Little's story of growing up.



Friends of God

Wayne Brouwer

Prophet

"But he was a prophet" (Acts 2:30)

"Methinks I am a prophet new inspired," says John of Gaunt in Shakespeare's *Richard II*.

What would you do if you were a prophet? Check out the winning lottery numbers in advance and pocket a couple million dollars? Figure out the day of your death and then try to change it? Look into the steamy secrets of your relatives and enemies and denounce them in public humiliation?

In one of the *Peanuts* cartoon strips, Linus confides to Charlie Brown his desire to be a prophet when he grows up. Nice guy Charlie Brown thinks that's commendable, but warns him that those characters almost always turn out to be false prophets. With a look of innocence, Linus replies, "Perhaps I could be a *sincere* false prophet!"

True prophets are hard to come by and rarely fun to be. "Prophets were twice stoned," says Christopher Morley, "first in anger; then, after their death, with a handsome slab in the graveyard."

Sighs and burning images

David was a prophet, the Apostle Peter tells us. We don't usually think of him in that company, since he wore a crown and so many other hats. But a prophet doesn't necessarily show up where you think he should. Jewish theologian Abraham Joshua Heschel wrote that "the prophet's ear perceives the silent sigh." He hears the cry of God, and stops in amazement or anguish while all around him society clamors on its noisy way. Because his ear is tuned to heaven, he sings a song that "employs notes one octave too high for our ears." When he draws a picture of reality, "his images must not shine," says Heschel, "they must burn Often his words begin to burn where conscience ends."

It was not because David could clearly foretell exactly what would happen in the life of Christ that Peter considers him a prophet. Rather, with a heart in tune with the heartbeat of heaven, his Psalms shout a hope no human wishes could conjure up. As a shepherd boy, he hums the music of the stars dancing in play with God. When he runs into the wilderness, a fugitive from Saul, the wild beat of his pulse drums the rhythm of the angelic host under satanic fire. And on the throne of Israel, David weighs his judgments on the scales of eternity.

David isn't perfect. He's a prophet, not God. And that shows up best when he fails. Where most of us would rationalize and become our own best lawyers for the defence, David's prophetic heart goes into cardiac arrest till the Great Physician performs surgery. (Psalm 51)

That's why Peter calls David a prophet. And when he quotes from David's joyful songs of expectation, he's hoping the crowd itself will turn into a mighty company of prophets. He's praying that the ears of his listeners will be pierced by the silent sigh of God, and their eyes scorched with the glory of his presence. And most of all, he is desiring that they find the fullness of David's song in the Master Musician, Jesus Christ.

In 1934, a group of 600 ministers of the Word of God and 14 theology professors attempted prophetic status when they declared: "We are full of thanks to God that He, as Lord of history, has given us Adolf Hitler, our leader and saviour from our difficult lot. We acknowledge that we, with body and soul, are bound and dedicated to the German state and to its Fuhrer. This bondage and duty contains for us, as evangelical Christians, its deepest and most holy significance in its obedience to the command of God."

Today we shudder in holy horror that these pious souls should be found out to be Charlie Brown's false prophets. Their ears were tuned to the wrong notes, their eyes blinded by unfortunate dreams. "We may," as Karl Popper says, "become the makers of our fate when we have ceased to pose as its prophets." When prophets find other saviours than the risen Christ, the dreamworlds of their pious promises turn swiftly into nightmares.

David was a prophet, says Peter; a *true* prophet. Listen to him. And if you listen long enough, you may begin to hear the tunes of glory.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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